

A  
**MANIFESTATION**

DIRECTED

To the Honourable Houses of  
Parliament in England,

SENT

From the Lord *Inchequin*, the Lord

*Brogbill*, Sir *Wil. Fenton*, Sir *Percy Smith*, Lieut.

Col. *Will. Bocket*, Lieut. Col. *Thomas Serle*,

Serjeant-major *Muschamp*,

Containing the reasons of their now opposing  
the Cessation with the blood-thirsty Irish Rebels, and  
their resolution to live and die in defence of the Parliament  
and Protestant Cause in that Kingdom.

*As also,*

The joynt and unanimous Declaration of His  
Majesties Protestant subjects in the Province of *Mun-*  
*ster*, shewing to the whole world the many inhumane,  
cruell, and unheard of perfidious dealings, treacherous  
conspiracies, and horrid combinations of Friars, Priests,  
and Jesuits, to betray the Castles, Forts, and Garrisons,  
and their murdering many Protestants in that Province,  
contrary to the Article of free Commerce, and  
other Articles of the late Treaty.

Die Veneris, 9 Augusti. 1644.

Ordered by the Lords assembled in Parliament, That this Letter  
and Declaration be forthwith printed and published.

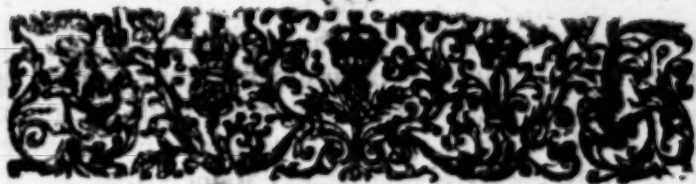
J. Brown, Cler. Parliamentorum.

LONDON.

Printed for J. Wright in the Old-baily, August 10. 1644.

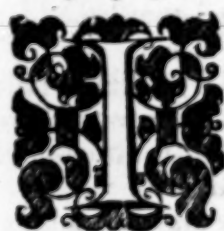






TO THE  
LORDS and COMMONS  
Assembled in PARLIAMENT  
at Westminster.

*May it please the honourable Houses,*



**I**F the miseries which we have suffered in the Province of Munster could be described, they would be as farre short of what they are, as our ability to right our selves is short of our desires; and though our past sufferings have been extreme great, yet we are like to be much more oppressed, unless the honourable Houses of Parliament doe take us into their protection, and send us some speedy reliefe.

The severall Agents we imployed before we submitted to the Cessation did often acquaint you with the heavy burthen we groaned under; and when we saw our lamentable condition did onely produce your pittie, but could not your reliefe, which was diverted by the War in England; we esteemed it farre more advantagious for the cause to submit to the Cessation, and by that meanes preserve our Garrisons, then by a ruinous obstinacy to continue in a War, which we knew not how to maintain ten daies. Neither can this action be imputed to any desire of having a peace with our bloody enemies; for if we had had any such design, upon the first or second failing

ling of our supplies, we might have embraced that opportunity; but we saw Gods glory and the honour and advantage of our Countrey too deeply engaged to condescend to any thing that had the face of a peace, as long as possibly we were able to maintaine a War.

If we thought the honourable Houses had any greater interest then the protecting of the oppressed Protestants, we might represent divers great advantages unto them; as more then a probability of the Adventurers gaining their purchased right, which otherwise is utterly lost, and many other advantages which we will not specify, because we know your justice to be so great, that nothing can adde to your pious care, where the Protestant Religion is so deeply engaged.

But if through your great necessities we should faile on your relied on ayd, the World shall see how much we value the vindicating of Gods glory, and the honour of the English Nation above our lives and fortunes.

Neither is the payment of this duty the onely advantage we propound unto our selves by this action, for we firmly hope, and humbly desire this honourable assembly, that our unexpressible wrongs and miseries might be a rise for you to send unto his Majesty for the concluding of a happy peace in England, without which we apprehend this Warre cannot be prosecuted as it ought to be. We have likewise sent our most humble desires unto his Majesty to the same effect, whom we hope God will direct in that way which will so much conduce to the establishment of the Protestant Religion, and the happinesse of the English Nation.

We will not trouble you with an over-tedious Letter, since this enclosed Declaration which we humbly present unto you will acquaint you with our actions and intentions. We have likewise sent our humble desires,  
which

which we make no doubt will be found as just as our designs; since both shall be for the settlement of the true Protestant Religion, and the maintenance of our Laws and Liberties; for the defence of which we have vowed to sacrifice the lives and fortunes of those which for your absolute security (if you should doubt the reality of our intentions) do offer, when any of your ships shall arrive before our harbour, all, or any particular person of us will goe aboard, till you have secured your selves of all or any our Garrisons. But we strongly hope this wise Assembly will distinguish betwixt the effects of necessity, and honesty; and impute our submitting to the Cessation to the first, being too miserable already in our sufferings, without encreasing them by a needlesse jealousy of the last.

These our miseries and infinite sufferings we most humbly submit to your judicious considerations, not doubting but when you have well weighed them you will send a speedy redresse to

*Your most humble and affectionate servants,*  
Corke, July 18. 1644.

The Lord of Inchequin, chiefe commander of  
the Protestant forces in Munster.

Lord of Braghil, governour of Youghall.

Sir William Fenton, K<sup>t</sup>.

Sir Percy Smith, K<sup>t</sup>. Lieut. col. and Deputy-  
governour of Youghall.

Lieutenant-col. Wil. Brooker, Governour of  
Kinsale.

Lieutenant-col. Thomas Serle, Governour of  
Bandon, &c.

Serjeant-major Muschamp, Governour of  
the Port of Corke.

THE



The  
**Vnanimous Declaration**  
 of HIS MAJESTIES Subjects  
 of the Province of  
**MUNSTER.**



**I**n the undertaking of a just designe, it were only requisite that the hearts, and consciences of the undertakers were satisfied, we should not need to publish this Declaration. But lest our Enemies should traduce the candor of our actions, and intentions, we have made this manifestation of them, which will acquaint the world with their malice, and our innocence.

Wee are confident that all Christendome hath heard of the bloody Rebellion in *Ireland*; And we are as confident the Rebels, and Popish Clergy have so palliated and disguised it, That many are fully perswaded they had reason for what they did; but we believe all men of judgement will change that opinion, when they shall know that though they were a conquered people, yet the Lawes were admittred unto them with as much equity as to the English; That they enjoyed their Religion, though not by Toleration, yet by Connivence; That their Lords (though Papists) sat in Parliament. And that the election of the Knights of the Shire and Burgeses was free, and though of a contrary Religion were admitted into the house of Commons, yet for all these



these, and many other vast favours and priviledges, when every One was sitting under his Vine and Fig-tree, without any provocation, they resolved upon a generall extirpation both of the Protestants, and their Religion, which without doubt they had effected, had not God beene more mercifull then they were wicked, and by a miracle discovered this divelish designe; Whereof, though we had notice just time enough to secure our maine Magazine at *Dublin*, yet we could not prevent the butchery of multitudes of innocent soules, which suffered at the first in the Province of *Ulster*, and since they have continued this Rebellion with such perfidiousnesse, and bloudinesse, that though we had been as guilty, as we are innocent; yet the prosecuting of the VV. r with that barbarousnesse, had rather been a sinne then Justice. But by Gods great providence, when the Rebellion brake out first, the Parliament of *England* was sitting, unto whom His Majesty communicated so much of his power over this Kingdome, as we shall hereafter mention, and gave them great encouragement to prosecute the VVar against the Rebels by granting lands unto such as should adventure money for the maintenance of the VVar. Whereupon the Parliament (who were most willing to advance so good a cause) sent us at first large supplies, which had so good successe that the Divine aswell as humane Justice did proclaim them Rebels, for indeed God Almighty (since the deliverance of the children of *Israel* from the *Egyptians*) never appeared so visibly as in this VVar. But the unhappy misunderstanding betweene the King and Parliament did so hinder the continuance of those supplies for this Kingdome, that all we received in nineteene moneths amounted not to five weeks entertainment, so that the Army which was sent to relieve us, lived upon us. And truly we may with Justice professe, That the forces of this Province did feed as miraculously as fight, being never able to prescribe any certaine way of subsistence for one moneth together; But when the poore Inhabitants were absolutely beggered, and no meanes for the forces to subsist on, left, a cessation of Armes was made for a twelvemoneth with the Rebels, which our necessity (not inclination) compelled us to beare with, and the rather out of a firme hope that the Almighty out of his infinite goodnesse would within that yeare settle a right understanding.

ing betwene the King and Parliament, That then they would unanimously revenge the crying bloud of so many thousands of innocent soules; And unill God blessed us with the sight of that unhappie Union, we might keep our Garrisons (which otherwise we could not) the better to enable them to prosecute so just, and honorable a designe. But this Cessation was as fatal to us during the time of Treaty, as afterwards it was ill observed; for they knowing what agreement they would enforce us to condescend unto, did privately send one or two persons to every Castle that we had demolished, which under pretence of being by that means in their possession, they ever since detain, though it be contrary to the Articles. And which is more injurious, they have at all times since entered upon what Lands they have thought fit, and detained them also; and their devilish malice having no bounds, they did place guards upon the high wayes to interrupt our Markets, and punished divers of their owne party for comming with provisions to us, thereby to deter all from bringing any reliefe to our Garrisons, that so they might starve us out of those places, that neither their fraud, or force could get from us; which that they might the better accomplish, they murdered divers of the poore *English*, that presuming on the Article of free commerce, went abroad to buy victualls, which certainly would have caused them to have declined that course of seeking food, if hunger threatening them with more certaine death had not forced them thereunto. And whereas we trusted that these notorious fidelities in them, and infinitel sufferings in us, would have been so visible to His Majesty, that nothing could have induced Him to make a peace with so perfidious a people, who through their fawning and insinuating with His Majesty, and by the counsell of some who represent, that there is no way left for the securing the remainder of *English*, but by a peace. We find His Majesty being deluded by the first, and believing the last to be conducing to the preservation of His Majesties Protestant Subj. &c. is concluding of a Peace which will againe admit those *Irish* Rebels to be members of Parliament; so that that Court which should afford reliefe for our grievances, will by their overswaying Votes be our greatest grievance.

Moreover

Moreover we are too truly informed by divers of their owne party (whose names if we should publish, would be as great an ingratitude as folly; The first, in betraying those that obliged us, The last, in depriving our selves of all future intelligence by them) that they have vowed never to submit to an *English*, or Protestant Government, except they have liberty to exercise their Religion in Churches; That the Forces of the Kingdome may be Trained-Bands of their men; And that likewise those of their owne Religion may be admitted to places of trust in the Commonwealth, which they call modest and moderate demands, though we hope they cannot seeme so to any but themselves, and their Clergy, who, we find doe not thinke them enough, being they may not have all the Churchlivings. For we have certaine intelligence that they have made a strong Faction, as well among my Lord of *Castlehaven* Souldiers, as in all other parts of the Kingdome, so that they are five parts of six, who will fly out into a new action, when they see a convenient time to execute their design, which as yet they determine to forbear, untill they see a peace concluded, supposing that then the Lord Lieutenant of *Ireland* will intermix *Irish* and *English* without distinction, to oppose the *Scots*, and that by that meanes there will be a sufficient number of their party in our garrisons to master them, which, when they find an opportunity for, they will certainly seize into their owne hands; Upon notice whereof the Faction abroad will with all expedition apprehend the *English* in all parts, and having accomplished this part of their designe, they will manifest that they are weary of the King of *Englands* Government, and that they will trust none of his Protestant Subjects among them; For we are certainly informed that they will invoke a forraigne Prince to take them into his protection, unto whom they will deliver possession of what he pleases, and will become his Subjects.

And lest that Princes Treasure should be exhausted by warres in other places, the Clergy have with the Popes assistance, rayed amongst those of their owne calling, and divers of the Gentry in *Ireland*, one hundred thousand pounds in money, and a quantity of Armes, and Ammunition, that are now ready to be sent hither. And they have employed one Doctor *Dwyer* to goe forth with thither for it, As also to get his holinesse to settle a course for the raising

ing of more money, to be employed for the advancement of that which they call Catholique cause.

Therefore out of a true sense of our injuries already suffered, and redressed, with a right apprehension of inevitable ruine, not only to our lives, and estates, but likewise to the *English* Nation, and Protestant Religion we have reassumed our Armes, according to our duty to God, our King, and Country, with inviolable resolution to dye, or frustrate this diabolish designe.

And since those that dye a King for the Gospell, are as perfect Martyrs, as those that dye suffering for it. Wee cannot but with joy embrace any effect that proceeds from so glorious a cause.

Neither can this Act be esteemed a crime in us, since his Majesty upon the Rebels first insurrection his treasure being exhausted, gave his Royall assent for the passing of an Act of Parliament, wherein he granted (to all his Subjects that would adventure money towards reducing of the rebels) Lands proportionable to the sum adventured, which would fall to the Crowne when the conquest should be finished; and the better to secure the adventurers, his Majesty obliged himselfe to make no peace with the Rebels, but with the advice and approbation of the Parliament of *England*; And by that Act communicated to the Parliament that power, which before was solely in himselfe, So that they not condescending to this peace, Our employing of their Aids and reassuming of those Armes put into our hands by King and Parliament joyntly, cannot be esteemed contradictory to his Majesty, in regard that their joynt Act is so absolutely binding, that neither of them severally can annull it, as is evident in the Lawes of the Realme.

Therefore if this war were only offensive, yet even slander it selfe must acknowledge us innocent, having so just a cause, so pious an intention, and so lawfull an authority much more it being defensive, and the Law both of God and nature allowing every one to defend himselfe from violence and wrong.

Moreover, the King must never expect any obedience from the *Irish*, but what proceeds either from their Interest, or fear. Through the first of these, neither His Majesty, or we can hope for assurance, for not granting them all their desires, their Interest (which is more powerfull with them then their loyalty) will make them throw off their subjection and to become absolute, not scruple to destroy us: then

then to expect any security. By their fears, were frivolous; for though we have found their hearts as ill as their cause, yet they cannot be apprehensive of two or 3000 ill armed, and unprovided men, having all things necessary, and so numerous a people at their devotion.

And lest our Enemies should scandalize us with breach of Faith, in violating the pretended Cessation, or with cruelty in expelling the Irish Papists from our Garrisons, who hitherto seemed adhering to us.

Concerning the first, we declare, That although our necessities did induce us to submit, supposing the Cessation would have produced other effects, as is before mentioned; yet that we had no power, (without authority from King and Parliament jointly) to treat or yeeld to it; or if it had been in our powers, yet by the Rebels daily breaches of it, we are disengaged from it.

Concerning the second, We declare, That our Garrison cannot be secured, whilst so powerfull and perfidious Enemies are in our bowels; Powerfull, being four to one in number more then the English; Perfidious, in their constant designs to betray us, some whereof we will instance, to convince their owne consciences, and satisfy the world of our just proceedings.

One Francis Mathewes, a Franciscan Fryer (being wonderfully discovered in an enigmaticall Letter, and as justly executed) before his death confessed, that he had agreed to betray the City of Corke to the Lord of Muskerry, which must necessarily inferre, that the chiefeest and greatest part of that City were engaged in this conspiracy, for otherwise he could not so much as hope the accomplishment; And if this had taken effect, it had consequently ruined all the Protestants in the Province of Munster, that being our chiefe Magazine, and greatest Garrison; Besides upon this occasion, other Fryers being examined upon Oath, confessed that in their daily Masses within that Towne, and all other of our Garrisons, (where Papists did inhabit, they prayed for the advancement of the Catholique cause; which they believed the Rebels fought for.

And lastly, Wee have lately discovered, that the now Major, and Corporation, had combined with the Rebels to betray the Towne to them, and for that purpose an Army was drawne to all the parts adjoining to our Garrisons. In the three chiefeest whereof, we are



confident, the Rebels had their partie; but by divine providence, before the Plot could be executed, the Major presuming on his speedy successe, contemned the Lord of *Inchiquin* authority, by opposing the levying of the monyes granted by the *English*, for the maintenance of the Souldiers, just about the nick of time that the treachery was to be effected.

And he being committed upon this occasion, The Rebels apprehending their designe to be discovered, with-drew their Forces, And lest this should be judged as an act of the Major onely, as a private person; Wee desire the world to take notice, that as soone as our Army, which forced their obedience, was removed into *England*, the Papists generally resisted what ever could be propounded for our security, and would have disabled us to continue our Garrisons had not the poore stript *English* taken all that burthen upon themselves.

Nay, they were so insolent, that they laboured to get Armes into their hands, and to cause us to disband our Souldiers, which they affirmed to be kept as an unnecessary charge upon the King, that so they might with more facilitie receive the *Irish*, and ruine us.

In a word, since they pretend the ground of this Warre to be for Religion, and that this is confessed by those who seemed to adhere to us; what faith can be expected from such a people, whose Religion permits them to hold none with us?

By this preceding Relation, it is evidently seene, that unlesse we reassume our Armes, we betray the trust committed to us by God, the King and Parliament, and become slaves both of bodie and soules. And therefore we have resolved to performe our dutie, though with apparent hazard of our lives: And likewise maintaine that which is a thousand times more deare unto us, our Religion, and also defend our Garrisons for the Kings just use.

These we take God to witness are our Intentions, and we beseech him to punish us as strangely as he hath preserved us, if we decline at all from these loyall and religious resolutions; And we firmly hope that the world will by this declaration, be as fully satisfied of the justnesse of our proceedings, as we our selves are; Then though we all lose our lives in this cause, we shall give our friends occasion to rejoyce, and our Enemies to envie at so blessed an end.

F. I. N. I. S.



B. *To the Courteous Reader,*

**C**ourteous Reader, there are some faults escaped in the Printing of the Manifestation and Declaration of the Lord *Fusbequin*, the Lord *Broghil*, Sir *Wil. Fenton*, &c. which you are desired to mend with your pen, viz. *Page 3. line 12. for honesty read dishonesty, in the last line after Corke, &c. Page 4. in the Title, for His Majesties Subjects, read His Majesties Protestant Subjects. Page 6. line 4. for unhappy union, read happy union.*



York: Case in York

Commissary of the Court of Admiralty  
hasals elapsed in the  
the Master of the  
the Lord of the  
Sir John P. P. P.  
hasals elapsed in the  
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*K. P. London 3*  
**The Court Mercurie.**

**Relating for News.**

**The most remarkable Passages of the Kings Army.**

**Communicated to both Houses of Parliament from divers parts of this Kingdome.**

**The first Lord Marston's command at Bullistoll for dragoes Infolowes done to the City and Countrey. Of a Gentleman of quality in Lancashire who is himselfe and 11 Soulders engaged in his Majesties service.**

**The French Ambassadors address to the Parliament for Assistance. Prince Rupert at Westchester. John Summer the Player Kingdome.**

**The Governor of Hereford slaine with 300 more by Collob's Malley. The Lord Don-Luce sends Irish forces to disturb Scotland, five be headed in Scotland. Collob's Malley wounded. Sir Richard Grimes slaine at Abington. Prince Maurice, L. Hopton, and Gresham, sup- plied with the King in Cornwall. Nine out of Holland.**

**From Saturday the 3. of August, to Saturday the 10. 1644.**

**From Court, August the 3.**



The Gentlemen are pretty quiet, they have reason, they have bin beaten to't as hartely as their hearts could desire, and now I hope they are satisfied, if not, they shall have more on't. Grenville Morie brought him safe to the King, but the news of his falling out rid him and had done his Errand before he came, that the Gentlemen appeared as welcome as though his Impudence came unlesse for. His Majesties brow at first wore a cloud

discontent, but after was dispersed by the fury of his Anger, which  
like Lightning suddenly made way to Greenville, protesting the irregu-  
lar Condition of his Officers had lost him halfe the West. You may  
imagine how well Greenville receiv'd this, but the Countess mediation  
of Prince Maurice, his Majesty was pleas'd to forbear Correcting the  
Gentleman, and left it onely to the discretion of the Earle of Essex our  
prosperous and successful General, who knew better how to doe it  
hereafter by the late success he had upon him. He will on this please  
doe it if he lies in his roade, for his Excellence knowes when to argue,  
and when to execute. The soldiers awaked in their sleepe and have  
frighted the Townesmen into their wits againe, (if ever they had any)  
and now they begin to perceive what will come to them. They have bin  
raken for Ghosts by their walking the streets with such  
distompos'd lookes and gestures, their eyes fixt on the ground as not  
daring to looke Heaven ward, their Chelkes appear like two thin  
pieces of Parchment whereto you may count their ribs at first  
sight. Griefe has d'Aquaruz'd 'em. The picture of famine looketh like  
a legge of Beere to 'em, and the pensive Schollers have *Almondi* before  
their eyes in them it seeme like to you and such other Con-  
templation, which is now the Divell's Prince of *Malice* and *Greenville*  
could be beaten, which I can informe them was by the rage of the  
Lord Generals courage. Tell them of a Victory and they looke upon  
mock them, and believe to no purpose. Nay should they get one (which is  
almost a point of impossibility) the thing would appear so strangely  
strange that the Truth would scarcely be credited and their dejected Con-  
dition has already decreed their own doome, for they read in one ano-  
thers faces the power of the Hangman. And it is become a question a-  
mongst them (each fearing his owne strength) whether or no they look  
as though they should be hang'd, and their friends out of their loves  
have peremptorily resolv'd their doubt, they doe. But their resolu-  
tion in this is remarkable, for they vanantly say, *He that was born to be  
hanged, shall never be drowned*. So that they need not feare the latter  
Destiny, and for the former they have but what they looked for. *Brain-  
ring*. For say they die in the last Cause (their cable I wonder what  
that is?) is irrecoverable, and past expectation; for could Death and  
Stratagem have prevailed in *Carthage*, how knowes no Religion like is  
the Divell himselfe is not more deceitfull, if Murder, Rapine, and all o-  
ther Acts of impiety could have done it, and yet hee beate them,  
hought them over, and we have put them up. The *Divell* could  
by lying could have done it, his *Witch* or *Secretary* of State have made



is their Mourning and Evening Prayer, and in some lower Church  
than ordinary (as being the Church) in presence of many soldiers  
one of the same, which appeared like the Act of Murther upon  
common Canaille. In Swearing, and swearing, and swearing, and  
those matters a reverend and venerable Preacher in Church (showing  
of GOD to question our intents for setting and unholding the  
that Religion, wee have done that often enough, and suddenly after  
sacrificed many Godly and pious Divines, the very Propps of Religion.  
If Alpergones, Slanders, and Calumnies could have done it, the Parli-  
ment had found our goodwill towards them; but a pox upon it, they  
are above the venom of our spleens, and the People are not so simple  
to believe us. Therefore let not our Confidence abuse us any longer,  
but imagining our Destiny, as who can helpe it, embrace the Martir-  
dom like men of Courage, wee have moderne Examples, many a man  
has directed us in the road way. The Parliament (indeed) doth but  
imitate Cruelty, by the Execution of the fourtens Cloaths, and  
therefore intend to cut our Coates according to their Cloth. Thus  
the wretched things Console one another, with as pitifull a bewailing  
the Countenance as Imagination can give them; but they have  
enough of Misery, &c.

His Majesty having had information of the many Inconveniences  
committed by the Lord *Arundell* (the very Abstract of Rebellious Cru-  
elty) and others of the like Minded, in the City of *London*  
and the parts adjacent, and a confirming Complaint of the  
formation from divers oppressed Countrey-men. The Lord *Arundell*  
with his fellow Rebels, was by his Majesties speciall Command com-  
mitted close Prisoner on Tuesday last July 30, where hee and the rest  
of his Conspirators, against Truth yet remains. Many Private persons  
multiplying the former Complaints made to his Majesty against them;  
but whether their Restraint was acted out of Policy for a while to  
quiet the Countrey which murmurs against them, and suddenly to re-  
store them to their former favour and liberty, or an intended really  
Punishment, time will informe us.

The Earle of *Derby* informing his Majesty that a Constable of  
quality in *Lancashire*, had engaged One and twenty Soldiers, in the  
jesties Quarrell, seven of them under the Command of the Lord *Pa-  
ter*, four with Prince *Rupert*, and tenne of them had lost their lives  
in his Service. His Majesty appeared troubled, and striking his breast  
said, Can it be possible, that such a Loss in *England* should be so  
for me; if so, tis almost my Griefe as his to lose one of them. The

**Barle of Dorset** further told his Majesty, that the **Benedictine Monks** (who is aged neere upon Ninety yeares) had exposed himselfe to as much danger in his Majesties service as any: Whereupon his Majesty told the **Barle of Dorset**, That hee would see his Sonnes and content upon them, and requite the Father of them with such honour as hee had deserved.

**Sir Richard Grenvill** with his flying Horse were outwards to **Perre** and so for **Prudentis**, but (as Letters from my Lord Generall had informed the House) before they marched that way, a Party of the Lord **Roberts** o'retook them neere a place called **Lesfith** in **Cornwall**, and againe gave the Enemy a blow, routing his Horse and taking many Prisoners.

The Lord **Inchequin**, **Brooke**, and others, whose Alliedgance and affection to his Majesty, and his faire and smooth pretences, had deprived them of the Intellectual sight of his intentions, have now through the myraculous blessing of God received light and knowledge by his Majesties permitting and Countenancing the Barbarous **Irish**, and have cleered many Port Townes about **Musster** of the infamous **Irish**, and have possessed the same and many other places, in **Youghall**, &c. for the service of the Parliament and their proceedings.

There was a Petition this day presented by the Sheriffs of **London** and **Common Councill**, and read in the House, wherein was desired, that the Fream (proceeding from that Fontaine) of Justice against Papists and Delinquents, have its full course, and they receive Tryall; and that the Debts due to the City, may according to former Ordinances made and so purposed, be payd out of the Estates already seized of, such Delinquents as aforesaid. An answer to which Petition was promised by the Commons to be speedily given them.

We had information by Letters of another defeat given to **Hastings** by **Sir John Gell** at **Burton upon Trent**, being the place of their Rendezvous, routing the Enemies foot, and chased the Horse, after a resolute skirmish through the Towne. In which pursuite was taken of the Enemies party some fourescore or a hundre of Horse with some Armes, by which meane the Enemy is disheartned for endeavouring the reliefe of **Wingfield** Minnor.

This day the House Ordered, that the severall Members thereof serving for **Middlesex**, the Citties of **London** and **Westminster**, and the Borough of **Southwark**, shall on Monday morning next give an Account of the Rate of the Collections of the Weekly Assessments for the Lord Generals Army.

Monday

The House being informed that divers Soldiers under the Com-  
 mand of Colonel *Shameworth*, and Colonel *Ridley*, had lost  
 their lives in the service of the late King's place called *Baker in Lancashire*, whose widows, and Children, are exposed to much want and  
 misery (many of them being labouring men) upon whose carefull in-  
 dustry their livelihoods depended, and likewise that many were there  
 hurt and maimed, and some of them lying yet under Cure, out of the  
 Pious consideration of their present condition did this day Order, that  
 the widowers of such soldiers as had sacrificed their lives for the good  
 of their Country together with such soldiers, as yet remaine under  
 cure, and have blemished in that service, should have some and eight  
 pence a weeke, duly allowed them towards their maintenance, which  
 Money is to be raised out of the Estates of the Papists and Delinquents  
 within the severall and respective hundreds of *Westmore, Leyland and  
 Annandernesse*, in the County of *Lancaster*, by the assessors of such Mo-  
 neys within the said County, who are to returne the said Monies so as-  
 sessed into the hands of Master *William Cotton* Major of *Preston*, and  
 Captain *William Parnes*, who are deputed to receive the same by the  
 direction of the House giving thereby the said Master *Cotton* and Cap-  
 taine *Parnes* power to dispose of the said Monies so to be received by  
 them (giving the Assessors Acquittances for the receipt thereof) to the  
 uses and purposes aforesaid, and to render the Commons a just account  
 of the Receipt of such monies and the disbursement thereof.  
 This day the French Ambassadors made his address to the Parlia-  
 ment in the Superior Court and great Hall of *England*, and de-  
 sired he might have Audience, which in the like forme and manner  
 hee is suddenly to have, as the Dutch Ambassadors precedently re-  
 ceived.  
 Wee heere as well as Editors as otherwise, that the Lord Generall  
 (whose worth we cannot expresse a Gratitude sufficient) with his For-  
 ces like winter winds carry all before them, his vertue cleares the  
 Countrey as he goes from the Popes vermin that has long endeavoured  
 to destroy and nippe the buds of Religion that now may grow and  
 prosper, the scale of the Parliament to God and this Country breaths  
 life and courage in the most worth Restoration, and all sort of Peo-  
 ple who has the sense of Religion, voluntarily offer their Lives and  
 Services to the acceptance of his Excellency, that so we have ample  
 hopes of the reducing the West to its primitive obedience.









Friderich af Angulten

**L**etters of Intelligence from *Holland* and to some Merchants of *London* dated the second of *August*, specifies that the Prince of *Orange* is advanced with an ample Strength of Horse and Foot towards *Gains in Flanders*, with Intention to besiege that place, and that the *Generall King* is entertained in service for the Prince of *Orange*, and in *March* with him.

Wien have certain information that Sir Richard Grenville with some five or six Thousand men, endeavouring to assault the Fort of *Albuquerque* lost his private life in the attempt, with many others, and the rest bravely repelled, and some Prisoners taken. On 31. of June 1659 at 10.

His Majesty as we have intelligence with his Forces are shewed into  
some parts of *Germany*, the Forces of *Prussia*, *Maryland*, *La Haye*, and  
*Germany* are joined with him, and though the Malignants report that  
his Excellence is much distressed, we do not only hope the con-  
trary, but are assured the same, since his Excellence has the very hearts  
of the Country-men, who are resolved voluntarily to dye by his  
honour's side. And that those Forces which the Lord *Host* and they  
have gotten, are not onely compelled to serve, but also willing to  
execute what they desire, besides, his Excellence (in case of neces-  
sity) cannot want supply from us here; for that we all hope, the glory  
of this business will Crown his Excellence and put a period to the  
destruction of our Peace.

It is reported that Prince Rupert is at or near *Wahkiakum* and his daily expects supplies from *Ireland*.

of some Arms, that her Majesty has procured from France  
and sent over for the service of his Majesty, which Arms is at  
present in the Castle, and a new and most excellent

**Printed according to Order by T. Forster.**

in the dead, as the late fig. 1. section. It is very, but escaped with much difficulty from our grasp.

A Copie of a  
**LETTER**

Sent to the most Illustrious and  
High borne Prince

**RUPERT**

By the grace of God Count Palatine  
of the Rhine, Duke of Bavaria, &c.

---

*Translated out of high Dutch.*

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Printed according to Order.

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London printed by Moses Bell, 12. Aug. 1644.

A Copy of  
**LETTER**

Sent to the most Illustrious and  
High born Prince

**RUPERT**

By the grace of God Great Palatine  
of the Rhine Duke of Bavaria &c.

Transmitted out of his Grace

Printed according to Order



London printed by Joseph Bell, 12. Aug. 1644.



# A Copy of a Letter to Prince R U P E R T S Highnesse, translated out of high Dutch.

SIR,



He love and honour which I owe and beare to the most Illustrious Palatine Family, inforce me to addresse my selfe unto your Highnesse, a Branch of that Princely Stem, of extraordinary expectation to restore by Resolution and Armes, to their just Possessions and Dignities, Princes of an Electorall House of the Roman Empire, and of the Blood Royall of *Great Britaine* (made the scorn and mockery of the House of *Austria*) which neither by Treaties nor Threatnings could hitherto be effected. It is (Sir) to let you know that which none about you will; or (if they would) dare tell you the truth, in that those Counsels and Actions which now in *England* you so eagerly prosecute, tend extremely to your dishonour and weakning. Persons which are much interessed in matters, may be thought not altogether fit to be consulted touching the things in which they are engaged, that I, who am of neither Partee, now in Arms, may hope to be heard without prejudice, and that you will esteeme those of your owne side in like or worse condition, who being Papists, they, and none but they, can by killing of the servants of God, be meant to think they serve God; or necessitous persons, whom *Cesar* telleth you have no hope but in a Civill warre, are far the greatest number, the first undertakers, and most obstinate prosecutors of all that side with you. And glad I am that this Paper will not feare to tell you how much you dishonour your selfe by fighting, not only on the side, but even for the cause of such men, who have beene and still are in the number of the greatest enemies of your House. Such are those very persons which have beene the Complotters, and are

the Fomenters of that Civill Warre. Those (I meane) who in the Breach of *Bohemia* infilled their venome into your Grandfather King *James* his eares, That your Fathers most just Title by a lawfull Election to that Kingdome, was no other then by usurpation, and that the Prince Elector was thereby the cause of the present troubles in *Germany*. In the cause of the *Palatinate*, where no pretence of Usurpation could be fastned (it being your Fathers birth right) they dealt more subtilly, but as faithfully as in that of *Bohemia*. When it had been too open and palpable to have dissuaded the King wholly from assisting his onely Daughter in recovering her Dowrie, and her children their Patrimonie. Your kinde enemies one while by sending too little aid, and that for the most part unseasonable, other times by wasting opportunities in tedious Embassies, or setting on foot crosse Designs, were the cause that the *Palatinate* was rather betrayed then neglected. And what is the end and scope you aime at, but the destruction of them who never assembled since the first of your sufferings, but did highly resent and take to heart your wrongs and sufferings, and made such large offers for the redressing of them, and so earnestly pressed the sudaine and serious taking the matter in hand, that the businesse of the *Palatinate* (what pretence soever could be made) was the principall cause of dissolving the Parliament in the one and twentieth yeere of that King. And although it cannot be said thereupon, that the Prince Electors Cause was (for that of *Bohemia* was very odious) wholly laid by, yet was it never committed (as was desired) to the managing of the Parliament, nor their Counsell asked in it, lest it should have beene put into their hands who would have dealt in it *Prima facie*.

But how hath the influence of the favour of your Royall Uncle the King of great *Britaine* toward you, expressed clearly by the liberrall aid sent into *Germany* unto the King of *Sweden*, with respect and reference unto the sufferings of his onely Sister and Princely Nephews been stopt, by sending very little supply of men or money after the first? How have Ambassadors dispatched from the Protestant united Princes in *Germany*, which had regained a very considerable part of that Country, sent unto the King for aid, to keep at least what they had gotten, beene sent away without effect? Nor could it be otherwise, untill by the Prince Electors and your Personall repaire to the Court of *England*, and standing somewhat betwixt his Majestie your Uncle, and your whispering enemies, you obtained some supply of both kinds.



But lest you should mistake, and chinde them some others then those which gave the counsell in King *Jane's* his time, or that you are now fallen among those very Councillors and men of their election, compare the practices of them in King *Jane's* his time with those which in the reign of King *Charles* even to this day they have not diverted from, and you shall finde still the same thing. Which of those men whom then you might suspect to be your enemy, hath since this Parliament becom your friend, and how was their reconciliation made? What though some that were then Councillors are now dead, of them undoubtedly some you suspect not, others were not the principall Agents, for since their death the same Council notwithstanding. Some forces were sent at the beginning of the troubles of the *Commonwealth* under the raigie of your Royall Grandfather, the like was sent in behalfe of the Prince Elector to the *Saxons* at his first advancing into *Germany*. Very little supply went from England, yet some, both to your Father from King *James*, and to Him also and your Brother from King *Charles*. Ambassadors were often sent, and as often deluded in both times. And as before, while a Fleet was rigged, and set saile to *Algiers* for the conquering of the Pirates, the Emperour, Spaniard, and their Allies over-ran the *Palatinate*. So lately, when it was feared by your enemies, that the Kings patience toward the Emperour and Spaniard for his Sisters sufferings and her Childrens, would shortly come to an end (for it was determined that, if Justice were not done in the Prince Electors Cause before such a time, his Majestie would endeavour by force of Armes himselfe to doe it) a plot was contrived to turne the edge of the Kings anger upon the Pirates of *Silly* with another Fleet, that the great Pirate of *Christendome* might once more illude the Just and Royall Indignation of King *Charles* conceived against the Emperour. Touching this Parliament, I have heard that the consideration, or rather memory of your great Cause, preoccupied the vehement resolution of the States then assembled. Was not this preventing of the Houses undaunted constancy to appeare in the matter, an Art (which your Adversaries are not now to learne) to wring the worke from the Parliament, and mould it after their owne fashion? Howsoever you cannot doubt of the principall moving cause which wrought any thing in that worke, arde from that present assembling. In so much that neither your wrongs had bene in any more hope of redresse then

thin before (and yet hitherto it hath beene onely a warre of  
 many moneths, and two more joint Ambassadors) or your  
 Selte (great Prince) of liberty, but for their sakes whom you seek  
 to destroy. What may it possibly be then which provoketh you  
 thus against that Kingdome? Is it the Justice of the quarrell for  
 which you fight? For your Religion, I suspect it not, for had  
 that beene altered, questionlesse they had released you before this  
 time. Yet I know you have beene often and craftily dealt with  
 all during your restraint to alter that. And this I cannot passe  
 by, the providence of God, who so appointed that you should  
 not fall into the hands of your enemies till you had actually lea-  
 ved warre against the Emperour, and that your liberty could  
 not be obtained untill the assembling of the Parliament, that the  
 Kingdome of *England* might have therewith to stop your mouth  
 touching the Justice of their Cause, and to upbraid you with in-  
 gratitude toward them who were the chiefe Instruments of your  
 present freedome. For if to fight against the forces of the Empe-  
 rour be to fight against the Emperour, what doth the English  
 Parliament to day, you did not in *Germany* yesterday? And to all  
 intents and purposes of that kinde, your Royall Grandfather of  
 blessed memory furnished your Father, and so did King *Charles*  
 the Prince Elector and your Selfe. Or is Prince *Rupert* lesse sub-  
 ject to the Emperour then the Parliament of *England* to their King,  
 that they must even to the hazard of all obey his personall com-  
 mands, who may so erre, that the Kingdome enwrapt in the  
 safety of the Parliament, may bee destroyed? when if Prince  
*Frederick* and Prince *Rupert* should faile, or be destroyed by the in-  
 justice of the Emperour *Ferdinand*, Prince *Maurice* may succeed;  
 and if he miscarry, a younger brother, so that there is no such  
 danger either of the common wealth of the *Palatinate*, or of the  
 illustrious Family, if both the Prince Elector and your Selfe  
 should (which God avert) suffer much more then the losse of Pa-  
 trimony. Let this be farre from the thoughts of any reasonable  
 man. Why doe I seeke for any other inducement? plainly that  
 which drew you to that party could be no other then respect of  
 particular advantage, hoping by so strictly adhering to the King  
 your Uncles side, to winde your selfe so farre into his favour,  
 now at last (if his Majestie shall prevaile) no let may hinder him  
 from taking Armes for you, as you for him. Yet give me leave  
 to tell your Highnesse, that so soone as this

abroad of a grant of your liberty. I presently apprehended that the Spaniard and their faction had something to doe for you in the troubles of *England*, which were then in conception, because they had never beene so kinde unto you till that time, and in your common Cause the two Ambassadors could obtaine nothing which was equall. So at length have your enemies, when they had before hindered your Allies from arming to assist you, and afterward when with much labour some appeared for you, disarmed them, and armed your selfe against your selfe. Then which what can be more done to your dishonour and dammage? But in case victory shall be with the Parliament, it is much to be feared that the sufferings of your House, more then twenty yeers neglected, will not easily be taken into their thoughts; or if every Branch, besides your Selfe and Prince Maurice, be thought worthy of the Kingdome of *Englands* helpe and charge, notwithstanding their extreme burdens and late troubles, the Commons of *England* will except against you both, as not willing to have new burdens laid upon their shoulders, for their sakes by whom they have already groaned under so many. If on the other side the Partee you fight for shall be victorious, it is not to be hoped that those Counsellors, and their creatures, who have dealt so perfidiously by your Royall Father, by the Princes Elector your Brother, and your whole Family (for now they have that Kings ear more obnoxious then ever they had before, those noble Lords who were and are your friends, being retired from the Court) will change their Religion, their Natures, or Dependencies, being Persons in heart, if not in publike profession, Papists, or Pensioners unto the Spaniard, or dependents of the one or the other. Will those which now fight for and with Papists in *Britaine*, undoe what they have effected there by fighting against Papists in *Germany*? And as Prince Maurice may not expect any assistance by all reason of Religion and Conscience from the Catholics of *France* (which now and in this Cause are his greatest friends) against the Emperour and Catholike King, so neither from King Charles against them by the law of Gratitude (forsooth) the one of which released the Prince out of prison and sent him to his Uncle, the other protecteth the Kings Ship, though he takes the Parliaments by reprove.

To the more indifferent party it will be sufficient to say, The French are too potent; Protect the Spaniard in *Armes* and *Armes* in point of State, or make them beleeye the *Calamities* not worth the recovering, although your enemies account it well worth the keeping. But that the Prince may not thinke of *Germany*, perswade him to the conquest of *Madagascar* and intitle him to the Dutchy of *Cumberland*, which are seated farre enough from his own Counry. Although your Highnesse could not but have taken it better, and with lesse suspicion, to have a promise made you of restoring unto you that which is properly your owne, But I assure you (Sir) whatsoever your Selfe, or some of you may intend, You all fight for the King of *Spain*. And that you may the better know what these men are like to doe for you in time to come, consider with your Selfe what they have already done; They have drawne you either from peaceable abiding with your Royall Mother and the Prince Elector at the *Haps*, or from pursuing your Right and Patrimony in *Germany*, by joyning with the Princes of the Evangelicall Union, to hazard your life in Battails, Sieges, Skirmishes, in which a valiant Prince *Rupert* shall lose his life, the King of *Spain* can be no loser. They have throwne the envy of all their Cruelties, Spoiles, and Villanies in Prince *Rupert*'s face in every troop almost, (I heere) pretending his Authority, and using his name to all their Outrages, and (what in them lieth) drawne the whole Electorall Family into hatred, and by these things into feare of a helpless condition. For it is the Kingdome of *England* (under God) which must reforme for that House (if ever it be done) the great worke of Restauration. Lay downe therefore now at length (High borne Prince) your Armes; and although the Kingdome of *England* for all it hath done, or meant to have done for you, deserve to be thus rewarded, be not cruell to your Selfe and Princely Family. Sir, pardon me, I have told you the truth. God open your eyes and heart also.

FINIS.



IVSTICIA <sup>5</sup>

PRESTIGIOSA,

OR

IVDGES

TVRNED IVGLERS

Supplicating for the common good, the  
House of Commons in Parliament, against a grie-  
vance, none more common by contempt of their just  
Order, and for vindication of their Iustice, and  
traded by these desperate Malignants into

Injustice, and despicable impollure, by

colour of executing such Order, whereof

there will need no other *cessus*

then their own Records, digested into

eight Articles, of Impeachment, in

this Petition annexed.

*Dissect Iustician moniti, &c.*

LONDON,

Printed in the Yeare, MDC.XLIIII.





## Burgo. de Southwarke.

*The Subject  
of this judg-  
ing.*

The Inn called the Wallnut-Tree, the third part of the  
16. houses called the Wallnut Tree, held in Capite by  
Knights service.

*The Title*

**C**utberd Beeston in 22. Eliz. seized in fee simple of these  
houses Devised 2. parts thereof into 3. parts to be devised  
to George Ward in Fee upon condition for charitable  
uses, leaving the third part to descend to Agnes Brooke  
his heire generall, who in 26. Eliz. by fine and conveyance assured  
her 3. part in fee expectant upon her decease to Robert Smith the  
elder, and Frances his Wife, whereby this third part is settled.  
Cutberd Ward Son and heire of George Ward the Devisee  
entered into the 2. parts, and in 16. 1<sup>st</sup> c. died leaving Trew. his  
his sister and heire now wife of Richard Cosford.

Agnes Brooke, Beestons heire entered into the 2. parts for breach  
of the condition; and 14. 1<sup>st</sup> c. dyed without heire, whereby  
the 2. parts escheated to His Majestie, who demised the same for  
48. yeares to Arthur Yorth, who together with Robert Smith  
Sonne and heire of Robert Smith the elder, and Frances his wife  
were Tenants in common of their said respective parts, upon their  
said severall Titles, untill Cosford by colour of his Title to the two  
parts, hath outed the petitioner Smith from his third part in Mid-  
summer Terme was twelvemonth by illegall proceeding in the  
Exchequer, in a suit for the two parts between the said Cosford  
and Yorth, wher unto the Petitioner neither was party, nor his  
third part in question, as by the proceedings in particular here re-  
lated appeare,

Printed in the Year, MDCXLIII.



*Iusticia Prestigiosa,*

OR,

**Judges turned Jugglers.**

To the Honourable Assembly of the  
COMMONS HOYSE  
OF  
**PARLIAMENT.**

*Æneid Et vacat Annales Anglorum audire laborum.*

The humble Petiti<sup>n</sup> of *Robert Smith* tending to Reformation of a grievance so publicke that neither King nor Subject having possessions but are concerned therein, not containing matter of Law to amuse this Honourable Assembly, but imposture and juggling demonstrable by a Record of division of sixteen Houses by Commission of the Court of Exchequer, against Sir *Henry Devereux* Knight, Lord chiefe Baron, *Baron Tyrer*, and *Baron Wyllsh*, of the said Court, *Richard Casford* and his Councellours, whereby the third part of the Houses being the Petitioners inheritance divided from the other two parts of the said *Exchequer* Houses, and as a third part so enjoyed these ten yeeres past, and now claimed by any is conducted from the Petitioner, and *in strum nata* not to be found:

**S** Hewing that the Petitioner being seized in Fee, of the third part of these sixteen Houses into three parts to be divided, called the *Wall Nuttree* in *Southwark*, as Tenant in Common with *Arthur Torr*, His Majesties Lessee of the other two parts, one *Richard Casford* in a *Case* exhibited his English Bill

into the Exchequer against the said *Waller*, thereby shewing in  
right of his Wife two parts, and questioning the validity of  
an Inquisition, whereby his Majesty was returned to the two  
parts: and because the said Inquisition lay in the King's case ob-  
tained Oct. 18. *Novemb. 7. Car.* for a Commission by a Jury  
impanelled in due form of Law to let out and divide these 16.  
houses in three equal parts, whereby 15. of them were let out for  
his Majesties two parts, and the sixteenth and last house in the  
division named the *Wall-Ny-tree*, in the Tenement of *Roberts Wallmott*,  
of 35. l. yearly Rent was set out for the third part of the said six-  
teene houses, as by the Com. returned by the Commissioners, and  
Jury of Record in the said Court appeareth.

The proce-  
dings, or  
Judgment.

That 21. Junij 17. Car. the Court upon full hearing, having dis-  
covered a practice in *Cosford* and his Conncell: for that *Cosford*  
by Order of 31. Jan. 5. Car. being barred to proceed or question  
the said Inquisition, did notwithstanding 18. Nov. 7. Car: being  
two yeares after, upon wrong informing the Court by his Coun-  
cell, that he only claymed the third part of the said 15. houses, and  
the defendant the said other two parts obtain Order for setting the  
said 15. houses, as the two parts should be in the defendant, and the  
said Messager the third part in him the said *Cosford*, whereby the  
Petitioner no partie to the suit, nor his said third part questioned,  
was not withstanding by Injunction of the Court outlawed for three  
yeares, from the said Messager his third part. Ordered upon the  
said 24. of June, 11. Car: that the Petitioner should bee forthwith  
restored to the said third part, of the said 16. houses, and to the  
meanes profits thereof, wrongfully withheld by *Cosford*, by colour  
of such Injunction, notwithstanding any former Order, and in  
pursuance of that Order, *Cosford* by a relative Order of 6. July  
12. Car. stood committed for breach of the said small Order, of 2.  
Junij, 11. Car: and until he yielded obedience thereunto.  
That in pursuance of the said small Order, the Petitioner was  
by another relative Order of 14. Feb. 13. Car: restored to the said  
Messager his third part, by an Injunction to the Sheriffe, which ha-  
ving been quietly seven yeares, and probably presuming on no far-  
ther orders by like practices did improve it by building to the  
double value of the other two parts, *Cosford* about the beginning  
of this Parliament, pretending new Injunction for the two parts,  
but as by the sequel appeared, intending another like power of the  
Petitioner from the said Messager, upon his said clayme, to the said

two parts in his Petition to this Honourable Assembly, having obtained some opinion or Resolve of this house, enabling him to prosecute for triall of his Right to the said two parts at Common Law, and thereupon two derivative Orders of the Exchequer upon his said Bill, the one of 8. July 17. Car: the other of 1. Febr. 17. Car: for him to seale a Lease upon the two parts for triall of his Title, in that Court by an Ejectment, whereunto the Defendants were to appeare *grasso* and plead, the said *Cassford* in abul: and contempt of both Courts and Order: thereof, did not seale such Lease upon any the said fiftene houses the two parts, as by both Courts he stood ordered, but upon the said Message, the third part so divided refore and improved by the Petitioner, then in possession of the said *Willmott*, Tenant of all the 16. houses the three parts. And in *Hillary* Terme was two yeare having decreed in the said Court in the name of his Lessee. *Banfield* against the said *Willmott* so handled the matter between them, by collusion for their owne ends, to place the triall upon a wrong house, that albeit, by neither of these Orders, nor any other Order or Proesse, *Willmott* was not bound either to appeare or plead to such action, yet both appeared *grasso*, & by colour of the said Orders pleaded thereunto, and so farther proceeded, that in the beginning of Midsummer Terme then next following, by colour of a Iudgement had in that Action, the said *Willmott* was evicted, and the said *Lessee* of *Cassford* put in possession by the Sheriff, this Petitioner thus being the second time outed from the said Message, and so remaining to his damage of 200. markes. Further shewing that before any triall by such contempt and collusion, the Petitioner in prevention of this last Ouster in *Assize* was two yeares, caused *Cassford* to be apprehended by the Wardens of the Fleet, by force of the said Order, of 6. July 17. Car: until he yielded obedience to the said small Order of 24. 21. Car: and permitted the Petitioners quiet, enjoying the said Message, and payment of the said meane profits, but being brought by *Hob. Gwynne* before Baron *Weston*, was by him enlarged upon his bond to appeare in Easter Terme then next, at which time upon his appearance hee was discharged without any obedience to the said small Order, or any other cause appearing in the said Order of discharge, of 29. Apr. 18. Car:

That in farther prevention of the said last ouster, and divers dayes before the triall, the Petitioner moved the Barons in Court for Recommitment of *Cassford*, untill hee yielded obedience to the said small Order of 24. Janij. But the Barons, over-

29 Apr  
18. Car.

13 Maii.  
18. Car.

ring point black contrary to the said Record of Devision, that  
that the ryall was for the two parts 13. Maii 18. Car. Ordered  
the said triall to proceed upon the then next Friday, whereby the  
Petitioner was so owted again from the said message his third part

Whereby it appeareth that by these two severall contempts, and  
abuses of both Courts by the Parties to this suit upon a Bill of 20.  
years antiquite exhibited for the two parts but never proceeded  
to triall, or shall decree, that the Petitioner no party to the suit, nor  
his third part ever questioned in either Court, yet by contempt and  
abuse of both Courts and Orders aforesaid, hath to the high  
dishonour of both Courts by imposture of the Barons evidenced  
by the said Devision, the only *Liber Index* of the parts, been thus  
often turned from a Tenant in Common, to a Tenant in severall,  
and to no Tenant at all.



The offences charged for which the said Barons

hereby appeare worthy to be censured are;

**F**irst for arrogating to themselves Iudicature of Land not within  
the jurisdiction of that Court, to hold plea being no part of His  
Majesties Renew but the Petitioners inheritance, and so adjudged  
by them as appeareth by the said final order of 2. July.

2. For evicting him by that order of 18. Nov. 7. Car. upon bare  
information of Councell not presided by any other Court of Jus  
tice.

3. For twice evicting him from Land not in question before them.

4. For evicting him being no party to the suite.

5. For enlarging privately a Delinquent committed for con  
tempt of an equitable Order by themselves in open Court upon full  
hearing by a Common Law of Halb. Corpus, and afterward dis  
charging him as aforesaid. not unlikely that incongruous *Painter*  
in *Horace*, *Humano capiti* &c.

6. For their bold and untrue averment of the parts contrary to  
the said devision, and whereupon the Order of 13. Maii 18. Car.  
for the second onster was grounded.



7. For evicting the Petitioner the second time by colour of the said Resolve of Parliament made thereby a stall for corruption and injustice.

8. Lastly ejecting him by the said Order 13. *May 18. Car.* from that Messuage as part of the two parts whereunto by the said finell Order of 2d. *June*, they had formerly restored him as the third part in one and the same division, *Secundum assidentem*, by a *Modo Ajuntis modonegant*.

The damages sustained by wilfull ruines and selling away the very Plots and materialls by *Cofford* during the three years, hee held the Inn after the first ouster. ————— 300 l.

The meane profits for those three years after the rate in the division of 35 l. yearly Rent ordered by the said finall Order of 2d. *June*, to bee restored ————— 105 l.

The meane profits since the last ouster for a year and quarter at 65 l. *Per annum* ————— 080 l.

The charges unnecessarily expended in a suite of fifteene yeares continuance in matter and faire practice so little concerning the Petitioner. ————— 500 l.

His most humble prayer for himselfe is that according to that just Order of 2d. *June*. (whereunto exception hath been taken) hee may be restored to the said Messuage with the said damages, and costs wherein if *Cofford* prove intendant, that by reason of such illegal enlargement the said Barons by *Participium criminis*, may bee responssall, and that however *Cofford* Conveall by impunity this licencieate in their wrong information and by Affid. appropriating the cause, though also Barons in expectation may escape the sword of Justice, yet that the plaintiffs permed by Master Attorney, *Noy cerdo negotiator*, or Cobler of the *Wall, Navy-Tree*, who for refusing a Dicker of Leather for his Tittle to the two parts, was thought fit to be banished, may now be banished for making no better use of his Bill.

And how ever *Iuridicierebo fisco sui vivere apto*, may perhaps seeme to Gent. of the long Robe false or scandalous, yet upon Oyer of these Records, it will fall out too true, that these three met upon this division of three where wrong informing the Court by the Lawyers, belying the Innocent Record by the Judges; The Devill Moderator so well agreed the case between them, that this *Naboth* was thus twice disseized by a Court of Justice.

And certainly Right Honourable if *Ex prescripto Mosaico*, the judgements



CONFIDING <sup>6</sup>  
ENGLAND  
V N D E R  
CONFLICTS,  
TRIUMPHING  
IN THE MIDDEST  
O F  
H E R T E R R O R S.  
O R

Assured comforts that her present  
miseries will end in unspeakable lasting  
mercies to the whole Nation.

First preached in *Bengeo*, and *Hitchin* in *Hartfordshire*,  
and now published for the common comfort  
of the Nation.

---

By I O H N B E V V I C K, Minister of *Bengeo*,  
neere *Hartford*.

---

LONDON,

Printed by *J. D.* for *Andrew Crooke*, and are to be sold at  
his shop at the *Greene Dragon* in *Pauls Church-yard*, 1 6 4 4.

GOSSIPING  
IN THE MIDDLE

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TO HIS  
**Excellency ROBERT Earle**  
 of *ESSEX*, Viscount *Hereford*, Baron  
*Ferrars of Chartley*, Lord *Bourchier* and *Lovain*,  
 one of His Majesties most Honourable Privy  
 Councell, and Generall of the Army raised by the  
 Parliament, in defence of the true Protestant Re-  
 ligion, his Majesties person, the Lawes and  
 Liberties of the Kingdome, and the  
 Priviledges of Parliament.

**I**T is a lovely thing (saith the Philosopher) to *Εὐνοῖν*  
 benefit one, but to doe good to a nation, it is *Ἀγαπᾶν*  
 a thing divine. Your Excellencies love to Eng- *in, ὅσον δὲ*  
 land, in not counting your blood, your life *ἡμῖν, Ἀριστ.*  
 deare to preserve it; the eminentcyes in your  
 person of vertue and valour, of courage and  
 courtesie, of greatnesse and goodnesse, of mercy and meeknesse, of  
 admirable prudence, and unwearied patience, the worthy deeds  
 already done unto this Nation, by your providence; all these  
 obligeth all true English hearts, to beare a part in the Natio-  
 nal acknowledgment of your worth, and in accepting what is done  
 by your Excellencie with all thankfulnessse. Your noble candor  
 may be pleased then, to pardon this presumption of dedication,  
 in a stranger to your knowledge, but an honourer of your ver-  
 tues; the rather, because the obscurest clot upon the fallow, re-  
 flects something of the sunne beames, as well as the mountaineer,  
 as the whole globe. These ensuing meditations are now mustered,  
 to attend the Campe: and if the banner of your protection over-  
 spread them, he shall be comforted, who by them desires princi-  
 pally to comfort the Natio, yea the world. For if it be true as



## The Epistle Dedicatorie.

*Tanta est dulcedo celestis gaudij, ut si una guttula diffunderet in infernum totam amaritudinem inferni absorberet.*  
 August  
 Rom 5. 3.  
 Rom. 8 37.  
 Heb 10 35.  
 Deut. 33. 26.

Saint Augustine writes, that if one drop of the joyes of heaven should fall into hell, it would swallow up all the bitterness of it: it may be hoped then, that a few drops of heavenly joyes, here presented [under your Excellencies countenance] to my Countrymen, ingulphed in an hell of outward miseries, may avayle to allay their bitterness, and cleare their eye sight (as Ionathans Was after his tasting honey) to see thorough an hell of horror, their heavenly recovery. It is Englands present duty, to rejoyce in tribulations, to triumph under errors, to confide under conflicts, to expect salvations, to view God by the eye of faith, as a refuge, as interwinning us in his everlasting armes of preservation, as healing our breaches, as stanching our wounds, as preparing all ranks among us, to enjoy a perpetuall unity, peace, amity, joy and jubilee, in despite of hell and Rome. All this God Will do for us in righteousness, but by terrible things. And during his pouring vials of wrath upon the Antichristians, the English Church (with the other reformed) must stand on a sea of glasse mingled with fire. She shall apparantly see (as in a glasse) Antichristian tumults, rising like wave after wave, yet Christ calming them, and causing all attempts ebbe into emptinesse, come to nothing. She shall stand on a sea mingled with fire: enduring hot service from inward contentions, and outward afflictions: thest a while shall heat her, but not fire her; scorch her, but not roast her; bruise her heele perhaps, in some losses, but they shall not breake her, nor crumble her, into a totall desolation: for the ten Kingdomes must stand by an unalterable decree, to undo Antichrist, though they a while may seeme to favour and fight for him. And she shall stand with the harpes of God, singing the songs of Moyses songs of judgement, praises; for every new judgement upon her troublers, and destroyers: and singing too, the song of the lamb, songs of mercie, prayses, for every new deliverance, vouchsafed her from on high. All blessings from the omnipotent Lambe (who warreth against Antichrist, and will conquer) are craved for your Excellency, by all the reall lovers of this Nation, among whom I rest the meaneest of Christs ministers, and so

Rev. 15. 2. 3.  
 Rev. 17. from the 12. to the end.  
 Minutormum  
 minimu Ter-  
 tul. ad Tral-  
 lian.

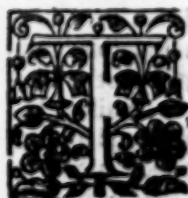
July. 20.  
 1644.

Your Excellency most humbly  
 devoted in all Christian service,  
 JOHN BEVVICK.

CONFIDING ENGLAND  
VNDER CONFLICTS; TRIUMPH-  
ING IN THE MIDDEST OF  
HER TERRORS.

PSAL. 65. 5.

*By terrible things in righteousness wilt thou answer us,  
oh God of our salvation: who art the confidence of all the  
ends of the earth, and of them that are a farre off upon  
the sea.*



His Psalme is *Eucharisticall*. It is a forme of thanksgiving penned by *David* for those mercies, which God bestowes on mankind: The first verse calls on the Church of God to praise him, for the things afterward recited. Others will take no notice of them; or if they doe, yet they will not so freely acknowledge Gods kindnesse in them: and therfore the Saints, the children of Zion must doe it. The rest of the Psalme is spent in recounting the benefits, both spirituall and temporall which are conferred. The spirituall blessings which properly belong to the Church and faithfull people of God are foure. 1. Gods hearing of their prayers. In the want of defence, counsell, reliefe: in the midst of afflictious and troubles, when they are strained, and upon the verge of any extremitie, he heareth their prayers: *Oh thou that bearest prayers to thee shall all flesh come*. 2. Remission of sinnes is another blessing here recounted: though sinne hath raised the storme of afflictions, trouble, and aduersaries; yet God will purge away sinne: and the cause of these stormes removed, there is a calme. *As for our transgressions thou shalt purge them*

*Vers. 1.*

*Vers. 2.*

*Vers. 3.*

Vers. 4.

Vers. 5.

Vers. 6.

Verse 7.

Verse 8.

away. 3. The collection of a Church is another blessing here rehearsed. And 4. The saving and preserving this Church in a wonderfull and admirable manner, so as others shall be driven to joyne themselves to the Church: this is another favour from God. And these are the blessings spirituall which this Psalm doth mention. The blessings temporall are common to the Saints with others: yet they are such, that none but Saints will take notice to praise God for them: and therefore for these also, *Praise waiteth for God in Zion.* These blessings temporall are.

1. The erection of Kingdomes, and Governments in the world. It is from the mighty power of God, that Common wealths are set on their foundation. *He by his strength set fast the mountaines.* By *mountaines*, Common wealths are here to be understood, as they are in the latter part of the first verse of the second of *Isaiah*. It would be a terrible sight to see mountaines tumbling and rowling, ready to close and breake one another in peices: and yet such are all the Common wealths in the world, they would totter and tumble and destroy one another, but that God hath fastened them: their bounds are set; and that is one blessing. 2. The repression of tumults, seditions, and conspiracies in Kingdomes, which would utterly ruine them; is another blessing which God grants, and for which he is to be praised. And this is amplified by the terror seising on the wicked and profane, when they shall see the power of God, curbing and crushing seditious men: when these are crost and crusht, then shall all others in all places, beleeve; and feare and tremble. *The uttermost parts of the earth shall be afraid of thy tokens:* that is of thy judgements executed upon the rebellious, and upon the destroyers of people. 3. The restitution of peace and plenty to a people in a firmer and more established manner then they had before, is another blessing. *Thou makest the out-goings of the morning, and evening to rejoyce.* Men shall in the morning goe out to their labours with joy and in securitie; and at evening they shall have songs of joy and reioycing in the night: they shall have no more terror by night, nor feare and trembling in the day, as in the time of former troubles, by the tumults of such who sought to dissolve their Kingdomes and Common wealths: God will fill them full of peace and comfort, and make *the Out-goings of the morning*

and

## *triumphing in the midst of her Terrors.*

3

and evening to rejoyce. And then he will abundantly bleſſe with plenty, ſo as neither the Church, nor the world ſhall complaine of ſcarcitie; when God hath wrought theſe great things for his people: as the reſt of the Pſalme ſets out. This is the ſumme and ſcope of the whole Pſalme: being a Pſalme of Thankſgiving for mercies, vouchſafed the Church both in ſpirituals and in temporalls.

From verſ. 9.  
to the end.

The ſixt verſe whereof containes a deſcription of the wonderfull manner, how God ſaves and preſerves his Church. And here are three things remarkable.

1. The meanes of its preſervation. It is by things terrible.
2. The manner-of its preſervation.
  1. In reſpect of God. It is in righteouſneſſe.
  2. In reſpect of the Church: By answering it.
    1. By what he is and hath done: he is the God of ſalvation.
    2. By what he is, and will be to his people in all places; *The confidence of all the ends of the earth, and of thoſe that are a farre off upon the ſea.*
3. The Author thereof, who is here deſcribed

Theſe three parts affords us theſe five obſervations.

1. Gods preſerving his Church or people is by terrible things.
  2. Gods deliverance of his Church or people by terrible things is in righteouſneſſe.
  3. The deliverance of the Church by terrible things, is Gods answering his people.
  4. God is the Author of his peoples ſalvation.
  5. God is the confidence of all his people in all places.
1. Gods preſerving his Church or people is by terrible things.

In handling this point we will conſider.

1. What theſe terrible things are by which God preſerves his his people.
2. Why he will by theſe preſerve his people.
3. What practiſall concluſions may hence be deduced.

Fiſt

מִרְיָהּ

First The word here rendred [terrible] signifies also things wonderfull and things reverend; and its signification gives a good light to understand that the things whereby God delivers his people are terrible. 1. In respect of the terror which they worke in the adversaries of his people. 2. In respect of the wonder and amazement which they procure both in the adversaries and in others. And 3. Terrible in respect of the reverence and awfull regard which they worke or should worke in all sorts towards God. Of these in order.

First, God delivers by things which strikes terror and feare into adversaries: and these things may be reduced to seven heads.

1. God sometimes preserves his people by terrible imaginations, wrought in their adversaries: so he delivered *Israel* by filling all *Egypt* with feare and terror. *Egypt was glad when they departed for the feare of them fell on them.* And so *Israel* was saved from the *Midianites*, the Lord put feare into the heart of their Army, when *Gideon* and his Souldiers blew the trumpets.

2. God sometimes causeth the adversaries of his people to heare of some terrible, yet true and reall relation, what he hath already done for his: and that weakens them. *Your terror* (saith *Rahab* to the Spies) *hath fallen on us, and all the inhabitants faint because of you; for we have heard how the Lord dried up the waters of the red sea for you, when you came out of Egypt, &c. And as soone as we heard these things, our hearts did melt, neither did there remaine any more courage in any because of you.*

3. God sometimes strikes terror into the adversaries, by some terrible machinations, which they heare is attempted against them: and by this meanes he sometimes saves and preserves his people. Thus when *Philistines* are against *Philistines*, it is terrible to them, because they cannot invade *Israel*. When the *Philistines* invaded the land, it was terrible to *Saul*, to be thereby tooke off from pursuing *David*. The Lord filled the heart of *Julian* (who was resolved to destroy all Christians in the Empire) with terror from the *Persians*; and therefore out he goes against them, and fell in battell: and so the Christians were delivered.

4. God oft delivers and preserves his Church, and people, by striking terror into their adversaries, through terrible frustrati-  
ons,



## triumphing in the midst of her Terrors.

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ons, or disappointments in all the adversaries agents and meanes, making them ineffectuall. *Pharph* was hot in the pursuit of *Israel*, but the chariots wheels were tooke off, and that was terrible to the *Egyptians*. When God shall drowne a Navie, an Armado, coming with full sayle to destroy : when he weakens at any time the strength, and insatuates Counsellors, and makes adversaries to fall on wayes, and counsells destructive to themselves : these are things very terrible to them, and yet meanes of the Churches deliverance.

Exod 14. 15.

5. God sometimes raiseth up terrible oppositions against the adversaries, and that terrifies them, and stops their rage and fury from working bitterly against the Church: and the Church thereby hath deliverance. Thus God called for an Angell, who destroyed *Senacharibs* Army. He called for a wind and split and sunke the ships of *Tarshish*. He called to lice, to frogs, to flies, to haile, to locusts, to his sore and terrible judgements, and they devoured *Egypt*. The least creature when God annies it against an adversary is very terrible : and by such terrible things many times God strikes feare and terror into the adversaries, and workes safetie for his people.

2 King. 19.  
35.  
Psal. 48. 7.<sup>R</sup>

6. God sometimes preserves his Church and people by terrible revelations : when he discovers the closest plots and conspiracies and counsells of their adversaries, when they carry on things subtilly, hoping that nothing shall be knowne: but a bird of the ayre tells it ; a letter reveales it : one thing or other brings all to light ; and all mouthes are filled with talking of the horrible attempts. The plot of *Haman* for destroying all the *Jewes*. The plot of the *Irish* for massacring all the *English*. The plot of the *Jesuites* for rooting out all *Protestants* in all Kingdomes. These and many such being discovered, are terrible to the adversaries : and yet by such terrible revelations God doth often preserve his people.

Eccles. 10. 10.

7. And so he doth sometimes by terrible destructions : when either God destroyes the adversary ; or shewes his judgements on them, in some horrible manner, so as they shall never be able to lift up the heele, and kicke and spurne his people. When the Lord pleases to knock off all the hornes that pushed, it will bee very terrible : and yet thus he often times saves his Church.

Zach. 1. 11.

*Pharaoh* is drowned; *Haman* is hanged; and his people escape.

Thus the things by which God delivers his people are terrible, in respect of the terror which thereby befalls the adversaries.

Secondly; The things by which God preserves his Church are terrible in respect of the wonder and amazement, which they produce both in the adversaries, and in Gods people: filling them both full of astonishment and amazement when they are seriously considered. For;

2 Cor. 1. : 7.

1. It is wonderfull that the Lord oft saveth his people by weak meanes. *God hath chosen the foolish things of the world to confound the things which are mighty.* It was a thing wonderfull, that *Sisera* should be sold into the hands of a woman: That deliverance should come by *Esther*: That *Sampson* should slay a thousand with the jaw-bone of an Ass: That a few Protestants in *Ireland* should yet remaine there, notwithstanding the whole Kingdome be full of Popish Rebels. It is wonderfull that true Christianitie, and the true reformed Religion, should get ground and winne upon the world, daily increasing and spreading, notwithstanding all opposition which it hath had from the beginning. Though Emperours, Kings, Princes, Nobles, great ones, and men of all sorts have combined against the puritie of Religion; yet that it should prevaile, and finde multitudes of Professours in all Kingdomes, this is wonderfull. It is very marvellous in our eyes, that the stone which the builders refused, should become the head-stone in the building: and so it is that Antichrist should be destroyed daily by the breath of the Lords mouth: that by the preaching of the word the Man of Sinne should be at length fully revealed. That a few Rammes-horns should breake downe the walls of *Jerico*. These and a thousand such are wonderfull things: terrible in respect of the amazement, into which they may put all forts.

2. It is terrible, that is, a thing wonderfull, causing astonishment, that God should save and deliver his Church under the unlikelihood of meanes: when all meanes & instruments of its helpe seeme to bee insufficient. *Moses* a weak man is sent to deliver *Israel*; and when he was sent their burdens were greatned: and yet *Israell* was then upon the point of deliverance. God many times is working deliverance for his people when the meanes of it

it is crost, seemes to bee frustrated, disappointed, to worke backward, and altogether unlikely : and this is to the amazement of the adversaries, and to the wonder of his owne people. It was a terrible, that is a thing wonderfull; that when all the European world was in a manner, filled in all places with agents for *Antichrist*; *Luther* should arise, and carry on the cause of the Gospell against *Leo the Pope*, *Charles the Emperour*, against *Cajetan the Cardinall*: against *Rome*, *Italy*, *Europe*, the world, and Hell. This was a terrible astonishment to the *Pontificians*, and a wonderfull though comfortable amazement to Gods owne people, who had long groaned for a Reformation. And so when *Germany* Camiltens discovery. mourned under the pride and oppression of the Emperour, and house of *Austria*: and when the *Jesuites* (the *Popes* factours) had devised and contrived its utter ruine; yet then God raised up the King of *Sweden*, who landed in *Germany*, but with ten thousand men at most; and God made him an instrument to curbe the Imperialists; this was a terrible thing the amazement of the world. The Papists bragged, let us beat the *Sweede*, and then all *Germany* is ours, but God made the *Sweede* a rod to whip, and lash the Pontifician Nation in those parts unto this day: this is so terrible to them that they gnaw their tongues for vexation of spirit. *Gustavus Adolphus.* And so likewise who would have thought, that the troubles in the *North*, should have procured a pacification betweene the two Nations of *England* and *Scotland*, and give a light to the whole Island to looke to its security. And who would thinke, that God is at this time bringing about the peace and security of *England*, though all the Agents, and instruments of it, should be slighted, contemned, and despised : but God is he who worketh wonders, effecting by unlikely meanes the Salvation of his Church; and when this cometh to passe, it will be a terrible astonishment to all the enemies of the Land, and a wonderfull comfort to all Saints. *So Til'y vide Swede Intel-ligence.*

Revel. 16. 10

3. It is a thing terrible, that is wonderfull, causing astonishment, when God preserves his people without meanes, in a miraculous way and manner : this strikes terror into the adversaries, and wonder into his people. When the sea was made a passage for *Israell*, and therein the *Aegyptians* troubled, they were afraid : when *Jordane* was dryed up for the people

Ioshua 10.

to passe over, the hearts of the *Cananites* melted in them. It was terrible when God rained downe stones on the Kings which fought against his people: terrible, when he suddenly cut off many of the persecuting Emperors; & gave therby his Church rest, and a breathing time from trouble. And so when the Lord shall have effected miraculously ( I beleeve he is now working it, though most think otherwise ) the peace and security of *England*, though all the prime wits of Christendome (among the Antichristians) have beene employed to undoe it: I say when it shall be seen that all their labours are miraculously quash't: and *Englands* feares are suddenly hush't; and that *Englands* Troublers shall but trouble, and undoe themselves, in their attempts against her, and that their now warring against her peace, doth but lay ground worke for the utter ruining of the Papacy in all *Europe*: when the Lord ( I say ) shall miraculously effect all this, then shall the enemies be ashamed and confounded together: it will bee their terrible astonishment, and then shall all the righteous be wonderfully comforted. Thus the Church is delivered by terrible things in respect of the terror wrought therby in the adversaries: and the wonder they worke in his servants.

Tremellius.

Psal 119.

Isa 26 9

Psal. 31. 11.

Thirdly the things by which God preserves his Church, are terrible things in respect of the reverence, and awfull regard which they worke, or should worke in all sorts towards God. Therefore some translate the word here, *reverend things*: understanding therby things which should cause us reverence, & dread that mighty God, who hath done them, and who is for them to be feared. Thus if God deliver by some actuall judgment, and vengeance shewed on the adversaries; this should make us feare and dread him. *I am afraid of thy judgments* ( saith David ) *And when thy judgments* ( as it is in the Prophet ) *are on the earth, the inhabitants thereof will learne righteousness.* Or if the Lord deliver his Church by overthrowing only the plots and conspiracies of the wicked, disappointing them in bringing to passe their mischeife: yet this also is a thing *Reverend*, it should cause us to reverence him, because he is able to confound the wise, and to be-foole the wicked with the workes of their owne hands: or lastly, if the Lord releive his Church by small meanes, or by unlikely meanes, or by no meanes; yet all this should

## triumphing in the midst of her Terrors.

9

should worke reverence in us, to feare that God, who doth so great things in so great, and wonderfull, and unexpressible manner; doing for his Church above all that we can imagine and thinke of.

Thus every way God delivers and preserves his Church by terrible things: we now see what these are.

Secondly that God will thus preserve his people by terrible things (that is) by things striking terror into adversaries, and working wonder in his children; and which workes, or should worke reverence towards him from all sorts, three reasons evince.

1. God delights to meete with his Churches adversaries in their owne way: he will out shoot them in their owne bow. They desire to appeare terrible and formidable to it: if they can but put men into feare, they thinke they shall have the day: they triumph if they can raise a terrour and feare in people: and therefore God will serve them, as they would serve others: he will meete with them in a way of terrout, scaring them, and making them flie when none pursues. *Adoni-bezek* confessed that *seventy Kings by him had their thumbs and great toes cut off: as I have done so God requited me*, saith he. *Haman* prepares a gallowes for *Mordecai*; and the same gallowes hangs him. God will be terrible to those who delight to be terrible. *The wicked have drawen out the sword, and have bent their bow, to cast downe the poore and needy, and to slay such as be of upright conversation: their sword shall enter into their owne heart, and their bowes shall be broken.* Cruell terrible men shalt be dealt with cruellly at one time or other. *Ebedmelech* shewed kindnesse to *Jeremiah* in prison, and therefore God preserved him. But the other Princes (which had intensed the King against him) were given up into the hand of their adversaries. God will be terrible to those, who seek to put his people into horror and amazement. *Pashur* smote *Jeremiah*, and put him into the stocks all night, he thought to have terrified the Prophet, but the Lord threatens him to be terrified. *The Lord* (saith *Jeremiah* from the Lord) *hath not called thy name Pashur, but Magor-misabib: for thus saith the Lord, behold I will make thee a terror to thy selfe, and to all thy friends.*

Neh. 9. 10, 11  
12, 13.

Prov 28. 1.

Iudg. 1. 7.

Psal. 37. 24.

Ier. 18. 7, 8, 9  
10, 11, 12, 13.  
Ic 39. 16, 17  
18.

Ier. 10. 2.



# Confiding England under Conflicts,

2. God will save his people by terrible things : because he will shew to all the world, how terrible a God he is, whom his people so dreadfully and reverentially adore. All shall thereby understand, that he is a God working wonderfully. *Thou art great, and dost wondrous things, thou art God alone :* saith the Psalmist. He himselfe challengeth his creatures to doe as he hath done : *Where wast thou when I laid the foundation of the world &c. Hast thou an arme like God, and canst thou thunder with his voice.* The great ones of the earth, which cause others to trimble, and feare, are hurled up and downe as pils of dust, in a whirlwinde by the smoake of his nostrills. God will have the world to know, that he is more terrible, then any thing which the world accounts terrible. Wicked and sinfull men are many times a great terror ; *But who art thou* (saith the Prophet) *that art afraid of man who shall dye, and of the sonne of man who shall be made as grasse, and forgets the Lord thy maker. They may destroy the body, but when they have done, they can doe no more : but feare God, who can destroy both body and soule in hell fire.* Againe death is the terrible of terribles, saith the Philosopher; adversaries of the Church are so terrible, because they come as it were armed with death, and are ready to destroy : but yet God is more terrible, for he only can inflict death. It is not the rage, fury, and malice of adversaries which can cause any to die: as God gives life, so he takes it away; he makes alive, and he kills. Now God will shew himselfe to be more terrible then they, though they come armed with death by turning their owne terror (death) upon themselves : *He shall bring on them their owne iniquity and shall cut them off in their owne wickednesse : yea the Lord our God shall cut them off : And*
3. God will save his people by terrible things, that all the earth may stand in awe of him, and feare him, and know him only to be God : *Who would not feare thee oh thou King of nations there is none like thee &c.* (saith the Prophet) *The Lord is the true God, he is the living God, and an everlasting King : at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.* God would be terrible to Pharaoh in his judgments to get himselfe a name in all the world : and so he

Psal. 86. 10.

Iob 38. 4.

Iob 40. 9.

Isa. 51. 12, 13

Luk. 12. 4. 5.

Psal 94. 23.

Ier. 10. 7. and  
10. verses.

Rom. 9. 17.

## triumphing in the midst of her Terrors.

11

he will be to the enemyes of his Church, that the world may know that he is a terrible God; and that the adversaryes may be compelled to cry out, *who is able to dwell with the everlasting burning*: and likewise that his owne people may thereby learne to serve him acceptably, *with reverence and godly feare*: because our God is a consuming fire. Wicked enemies may kindle a fire to scare a Nation, and fill thereby a Land full of terror and trembling; but yet God can keepe his own, so as there shall not passe the smell of fire on them: for he will be with them when they passe through fire and water. How ever; the adversaryes fire shall not be a destroying fire to Gods Church: for when he begins to shew himselfe terrible to them, he will be unto them a consuming fire: and will quench all the fires, which they have kindled, and so free the Land from all their feare: but yet all will be with a terrible destruction, to the most terrible ones, (continuing unrepentant) among the adversaryes. *Behold all yee that kindle a fire, that compasse your selves about with sparkes, walke in the light of your fire and in the sparkes that you have kindled, this yee shall have of mine hands, you shall lie downe in sorrow.*

Heb. 12. 28,  
19.

Isa 43. 1.

Isa. 50. 11.

Thus the point is cleared: Because God will shew himselfe to be a God of terror, a God of vengeance, a God to be feared, respected, revered, and dreaded: therefore he will execute terrible things on the wicked; and thereby preserve his Church and people by terrible things.

Thirdly, We will now see what for practice may hence be learned; And briefly.

1. Seeing God will preserve his Church and people by terrible things; then surely the world must expect no other, but terrible things, before the quiet of it, and of the Kingdomes in it, can be established. If you should heare at any time of terrible battles, of terrible Sea-fights, of terrible conspiracies, of terrible treasons, of terrible persecutions, of terrible massacres; yet as our blessed Saviour said, so say I; Let not your hearts be troubled, for I have told you all these: these things must come, but the end is not yet: these things must be expected, and so looked on, that we may see and perceive, how that by these and the like things, the Lord is working the peace of the world, and of all his Churches in it. We must

must therefore still looke for terrible things, and prepare for them; and a better preparation cannot be made, then to make God our feare and dread. Feare him, and not any terrible thing need to affright us; because he will not suffer those who feare him to miscarry spiritually, thorough any trouble. If you would not then be

Pfal 112 7,8

affraid of evill tydings, get your hearts fixed, trusting in the Lord.

2. If God will preserve the Church by terrible things: then the enemies of it may know, that they can expect nothing, but what is terrible. Indeed the Church her selfe must looke to heare, and perhaps to feele in some measure things terrible. A whale may swallow *Jonah* a-while, and afterwards restore him. Troubles may (for ought I know) swallow us deeper, though not for destruction, but for a better restitution: the Church must expect to feele lesse or more things terrible; but her enemies must expect to feele the utmost destroyng-furor of all things terrible.

I. c. 5. 15.

&c.

The cup of fury is begun to be drunk, and it must goe round about the nations: It began at *Hierusalem*, and thence past on to the Churches of God, in the primitive ages of the Gospell, who did drink of it under the *Pagan* and *Arrian* Persecutions: it past along to the faithfull servants of God, who did drink of it at sundry times under the tyranny of the *Romane Antichrist*; and it is now passing the reformed Churches, going from people to people, as we see at this day; It hath gone about *Germany*, *Bohemia*, *Palatinate*, the reformed parts of *France*; it is come into *Ireland*, and into *England* too: and it must about to other Kingdomes. And in their due time *Spaine*, and *Italy*, and other Nations, must also drink thereof; and by that time it hath gone thorough the Kingdomes, the Kings and Rulers of these people (whether the cup hath gone) will be all awaked to consider, how they and their people have beene made to drinke of the cup of trouble, and to reele againe with it: and out of indignation, they will cause the Seate of the Beast, and the Papacy, in all their Kingdomes (which was the cause of their bitter draughts) to drinke up the dregs of it: for the King of *Sheshach* (a type of Antichrist, as some averre) must drinke after them. The sufferings of Christs Church for the present, in their feares and unsettlements, and other molestations, are as the purest wine: bitter

Ila. 51. 15.

Hieron in loc.

ter (I confesse) they are, because there is something of Gods frowne in them; and something of their finnes to be discerned in them, as the cause of such sufferings: but yet these sufferings are nothing in comparison to the troubles, distresses, and perplexities, which shall fall on the Nations which are Enemies to the Church: for such must drinke up dregs of wrath, which shall fill them with horror and astonishment, and make them reele and stagger, and no more keep footing to annoy, and trouble the Churches of the Saints, as they have done formerly. Enemies of God and his Church must therefore looke for no other, but terrible over-throwings of their plots, terrible revelations of their treacheries, terrible consumptions of their designs and persons: and they are to looke for a fearefull expectation of judgement, and for some terrible destruction whensoever they come: once to be high enough to be destroyed, and Gods people low enough to be delivered. And all these temporall judgements, shall be but as a few drops, before the storme of terror; for God hath appointed a day, wherein the Church shall have a full deliverance, and the world a full riddance of all destroyers. In which day he will raine on such destroyers snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

*Psal. 11. 6.*

3. If God will preserve his Church by terrible things: then let us all feare this great and terrible God. Consider that he can avenge himselfe with terror on those, who feare him not. The Lord chides his people, for not considering what he hath done, can doe, and daily doth, that so they might be provoked to feare him. All of us are naturally prone to feare men, when they are terrible. We usually feare a man of power, who is able to doe us a shrewd turne, to molest our estate, spoile our goods; who can restraine us in our libertie, or imbitter any of our comforts: at the approach of such, men quake and tremble; Let us be much more ready to feare, and reverence the great God, who is able to doe terrible things, above all that the most terrible of men can doe: for men can doe no more then what he permitts, but *Hee doth whatsoever he will in heaven and in earth.* He can soone blow on thine estate, bring thee to povertie, lay on thee sicknes, exercise thee with paine, and fasten thee to a prison; he can scare thee with visions, and terrifie thee with dreames; he can awaken

*Ier. 5. 21. 22. &c.*

*Psal. 115. 3.*

# Confiding England under Conflicts,

conscience, and smite the soule, and make a man a terror to himselfe. Feare therefore this dreadfull God; and considering how terrible he hath already beene to Enemies, be perswaded the more to dread him. They have oft molested, and he hath as oft rescued his people; they have devised mischeife, but he hath defeated it: they have rose in tumults, and he hath ever stilled the tumults, and the madnesse of the people; though they have been mighty, yet the Lord is more mighty: who will cut off the spirit of Princes, and who is terrible to the Kings of the earth. So terrible a God he is, that he ought to be revered, and therefore the Psalmist having related what combinations there are against Christ and his people, (though Christ will breake them all in peeces like a Potters vessell) concludes with an exhortation to serve the Lord with feare, & to rejoyce with trembling. *Kisse the Sonne lest he be angry, and yee perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.* Let therefore all that heare of the Lords terror answerably feare him.

Psal. 76. 12.

Psal. 2. 12.

4. Seeing God preserves his Church by terrible things; then let us all be thankfull, when at any time by terrible things he hath preserved his Church. Shew your thankfulness by speaking of it, and by admiring his goodnesse in it; and by resolving to live in his feare: and as men knowing thereby the terror of the Lord, perswade your selves and others to be faithfull; this is true thankfulness. Bless then God, for not suffering wicked plots, wicked stratagems, wicked designs to prosper and take effect. If God at any time curbes wicked insolencies, observe it. Hee sometimes breakes here, and sometimes there an arme, weakening thereby his Churches adversaries: and this is to them terrible, but to his servants comfortable; and so much the more comfortable it will be, if it makes them trust and relye on him onely for helpe. True thankfulness will not trust on men, nor on the sonnes of men, for they are vaine. *England* perhaps may heare of so many thousand horse, and so many thousand foot, of such and such a great fleet of ships, which intend to have a-bout with her: but let us not be dismayed: for the Lord sure hath yet some terrible thing to shew on the adversaries of *England*; and he will come riding on the chariots of salvation to helpe and receive



leave it. There are who confidently affirme, that by the *Laodicean* Church (spoke of in the Revelation) the luke-warm Church, the Lord meanes the *English* Church: though I will not peremptorily affirme it, yet thereupon I dare boldly make this inference; That if the *English* Church be the *Laodicean* Church, then if it will, but heare the voyce of Christ, and open the doore to him, if it will become an obedient Church, and repent of its sinnes; and if its children would once cordially and seriously reforme their lives, then Christ will come in and suppe with it. And we are told what the supper is, which the great God hath provided; It is in breife, what may be read at large; the utter destruction in it of the beast and false Prophet, and of such who combine with them to set up the tyranny of the Roman Papacy. So terrible God will be to such, that the very fore-thoughts of it, should cheere up our spirits, and fill us full of thankfull expectations of helpe from on high, that though all nations should compass us about, ( and it may be they will before all be done attempt it; ) yet repentant *England*, shall in the name of the Lord destroy them all. Christ will come and suppe in it, and it shall suppe with him; He rejoycing at *Englands* amendment, and new obedience, and it enjoying his comforts and deliverances. The God of our Salvation will thus save and preserve by terrible things in righteousness, So much of the first observation.

Revel. 19.  
17. 18.

The

Second is this. Gods deliverance of his Church and people by terrible things is in righteousness.

The meaning of the point is this. God in all the deliverances of his people by terrible things, doth therein manifest his righteousness. He doth therein nothing but what is righteous, according to righteousness and justice. To cleare this, consider that there is a double righteousness. The righteousness of his word; which is the righteousness of his faithfulness: and the righteousness of his works, or his just acts of righteousness. And God doth manifest both these in his deliverance of his people by terrible things.

First God in delivering his people by terrible things, doth it according to his righteous word. Now there is a double righteousness of God in his word. There is his righteousness of fulfilling his word of promise. And there is his righteousness of ac-

complishing his word of threatning. And both are manifest in the Churches deliverance by terrible things.

1. Gods delivering his people by terrible things is in righteousness; that is, it is according to the word of his promise. He is  
 Math. 24. 35. faithful to keepe covenant with his servants. Heaven and earth  
 Job. 5. 19. shall passe, but not a word of his promise shall fall in vaine. And  
 Psal. 50. 15. God hath in many places promised to his people deliverance. The  
 Psal. 92. 14. last of the quotations in the margent, is to be understood of Christ  
 15. 16. mysticall: of Christ together with all his faithfull members.  
 God delivered *Israel* out of *Egypt*, and it was terrible, by  
 over-throwing *Pharoh* and all his host; and yet in righteousness  
 too, according to his righteous word: as *Moses* shewes.  
 Deut. 7. 8 9. The word of promise is fulfilled, when the deliverance is by terrible things, it is therefore in righteousness. And

2. Gods delivering by terrible things is in righteousness, that is, according to his word of threatning; that the word of his threatning might come on the adversaries, and be fulfilled. God in many places hath threatned them. He by *Jeremiah* gives a gracious promise to his Church, but a terrible threatning to the enemies of it. The words are these. *All they that devoure thee shall be devoured; and all thine enemies every one of them shall goe into captivity, and they that spoyle thee, shall be spoiled; and all that prey on thee will I give for a prey: for I will restore health unto thee, and I will heale thee of thy wound, saith the Lord, because they called thee an outcast, saying this is Zion, whom no man seekes after.* And that the Lord will accomplish all this in the last dayes (it may be in our times, or a very little after us) the 23. and 24. verses shewes. So that when God delivers his people by terrible things, as by confounding and undoing their adversaries, and their forces; all is but a fulfilling his word of righteousness, his righteous threats. And thus Gods deliverance is said to be in righteousness, according to his righteous word.

Secondly, God in delivering by terrible things, doth it in righteousness; that is, he therein declares his righteous facts, that they are very righteous. There is a double act of Gods justice or righteousness manifest in it. 1. His righteousness in righting a wronged world. And 2. His righteousness in revenging it self upon a wronging world; or on those adversaries of his people which  
 . wrong them.

1. God

1. God by delivering his people by terrible things doth righteously right a wronged world: he thereby rights his oppressed wronged people, caling and releiving them. So the Prophet: *As for my people children are their oppressors, and women rule over them: oh my people ! they which lead thee, cause thee to erre, and destroy the way of thy paths: the Lord standeth up to plead, and standeth to judge the people. &c.* and so the Psalmist. *For the oppression of the poore, for the sighing of the needy, now I will arise saith the Lord, and will set him in safety from him that passeth at him.* An excellent description of a state wronged Church, which is a tree shaken, the windes from all corners conspiring to blow it downe, it craks and shakes, and the enemies like winde puffs and blowes, and makes a bussell: but the Lord lookes from Heaven, he heares the groanes and sighes at last of his afflicted people; and at length stills these windes and scatters them, and so the Kingdome and Church stands, and is in safety. As when some honest traveller in his journey, falls among theeves; they unstrip him and ruffle him and are searching him, when suddenly (while the poore man is in perplexity) some noble man rides by, seeing his distresse, pitties him, and comes in with power, and sets him free from such violence, and beates and finites those who molested him, giving them according to their deserts. So it is; the poore Church is a traveller to Heaven, beset with enemies of all sorts, who thinke to ruffle her, and leave her poore, naked, destitute and wounded: but then the Lord comes riding in his excellency to her help: and rescues his Church. Thus he rights a wronged world and thus he shewes his righteousness.

Esai. 3. 12. 13.

Psal. 12. 5.

Deut. 33. 16.

2. God by delivering his people by terrible things doth it in righteousness; because he doth thereby avenge himselfe on the wronging world. *It is a righteous thing with God to recompence tribulation to them that trouble you.* It is indeede a very righteous thing for God to bring troubles on them. 1. It is a righteous thing to bring vengeance on them, for their wronging himselfe; for they fight against him, who warre against the Church, they persecute him, who persecute it: they rage against him, who rage against his people: and God will avenge the wrong done unto him by those, who attempt to roote out such, who keepe up his honour in the world. It is a righteous

2 Thes. 1. 6.

Acts 9. 4.  
Isa. 37. 19.

Pfal. 11. 5.

James 2. 13.

thing therefore to trouble such. And 2. so it is to take vengeance on them for the wrong, which they do unto his people. *The wicked and him that loveth violence his soule hates.* The Lord will be avenged on unmercifull men: *There shall be judgement without mercie on those that will shew no mercie.* And therefore it is just with God, to render tribulation to those, who have injured and unmercifully used his Church and people. Thus it is evident that the Churches deliverance is in righteousness: the righteousness both of his word of promise, and of his word of threatening, and the righteousness of his justice both in righting a wronged world, and in revenging himselfe on a wronging world, is thereby made manifest.

This truth serves .1. To vindicate Gods justice .2. To terrifie the Churches adversaries .3. To encourage all Gods faithfull people.

First let it serve to vindicate the Lords justice from any aspersions. Men are ready (when things fall out otherwise then they would have them) to charge God foolishly, when they see terrible things falling out in the world [as terrible attempts, terrible massacres, terrible impoverishing of a nation, terrible executions of wrath] they are ready to say, that they see not how God should be just in punishing them, by these things, more then others, who deserves (in their apprehensions) as much yea more then they: but such murmurers should consider that God doth all in righteousness: he can and will do no other then that which is righteous. It becomes every holy man seeing things falling out otherwise then he would, to conclude with the Church: I will beare the indignation of the Lord, because I have sinned against him. If God cull thee out to scare thee from thy sinnes by terrible things; say thou (when these things happen) that God is righteous, and will deliver his people by terrible things in righteousness: for he brings terrible things upon the world, to keepe the inhabitants thereof from sinning. *When thy judgements (saith the Prophet) are on the earth, the inhabitants thereof will learne righteousness.* And the Lord doth so thereby to worke also the world, to an awfull reverence of him and to stirre up his owne thereby, to a greater fervency, and importunity in praying to him for deliverance: and therefore never

Mica. 7. 9.

Isa 26. 9.

Pfal. 52. 3. 6.

I sal. 79. 5. 6.

7. &amp;c.

never charge God with any kinde of injustice in his saving and defending his people, or in ruinating his adversaries by terrible things, and by terrible meanes, but say as the Psalmist: *I know oh Lord that thy judgements are right and that thou hast in faithfullnesse afflicted me.*

Psal. 119. 75.

Secondly. Gods delivering his Church and people by terrible things in righteousness, sheweth unto us what the adversaries are to expect: namely no more (and that is enough) but that God should deale with them in righteousness, and recompence them according to their deedes. This *Babylon of Caldea* found: she spoiled, peeced, robbed, and subjected the nations, and God sent spoilers accordingly unto her, who dealt with her, as she had dealt with others: the Prophet gives the reason: *for the Lord God of recompences shall surely requise.* The *western Romish Babylon* must, & shall find the like: God will bring upon her slayers and destroyers, and such who will undoubtedly reward her, as she hath served the Saints: Yea all enemies shall be recompenced according to their dealings, with the Church, for God will deliver it by terrible things in righteousness. They may for a while plot, and project, and attempt, and some times seeme to thrive: but their plotting will in the end ruine themselves. *For the Lord will be knowne by the judgement which he executeth:* and that judgment is no more but this: *the wicked is snared in the workes of his owne hands.* Adversaries of the Church must looke for no other, then to eat the bread of their owne baking, and to drinke of their owne brewing. Their terribleness to the Church shall be measured out, in a full cup to them, in that which is terrible unto them; for God is righteous, and in his due time he will deliver his Church by terrible things in righteousness.

Icrr. 51. 36.

Revel. 18. 5.  
6. 7. 8.

Psal. 9. 16.

Thirdly Gods delivering his Church or people by terrible things in righteousness, should encourage all the followers after righteousness: such who seeke the Lord and delight to walke, and be found in a way of righteousness and holinesse. All things to the outward appearance may seeme to worke ruine, and goe crosse; but they shall undoubtedly worke in the end to the ruine of adversaries; for God will deliver but in righteousness. The Lord remembers the righteous cause of his servants; and though



though it may be a while oppressed, yet it shall never be suppressed, and destroyed; for he will againe bring on the cause of religion: and will maintaine in the world a people serving him, in despite of hell, and of *Rome* which he will destroy in righteousness. And though your owne Persons may be tooke away, yet still be encouraged to keepe faith, and a good conscience; because the Lord will preserve a seede of worshippers, and will repaire the losse of his Church, by a more plentifull increase of terror to the adversary, and of comfort to all those, who are faithfull in the land. And therefore let us all from this point be encouraged.

Isa. 22. 30.

31.

1. To waite contentedly on God, till he worke for his people in righteousness: so the Church did. *In the way of thy judgments have we waited for thee.* Looke for him as coming to rescue and deliver, for he will doe so, when we are fully fitted for it.

Isa. 26. 8.

2. Be encouraged also to cry the more earnestly to God to come and save his people in righteousness: so did the Church. *Oh that thou wouldest rend the heavens, that thou wouldest come downe, that the mountaines might flow downe at thy presence &c. to make thy name knowne to thine adversaries, that the nations may tremble at thy presence when thou didest terrible things which we looked not for, &c.*

Isa. 64. 1. 3.

3. Be encouraged to take notice of every particular act of Gods helping any wayes in righteousness: it is an excellent meanes to gaine comfort in discomfortable times. *Thou meetest him that rejoyceth, and worketh righteousness, those that remember thee in thy wayes.*

Isa. 64. 5.

4. Let us all be encouraged to put our selves into such a condition, that we may be ready to be delivered in righteousness, when God will save and preserve us: and that is in few words: study righteousness, seeke righteousness, thirst after righteousness, desire to be found in a way of righteousness. The more we looke after and apply our selves to the righteousness of sanctification or holiness, the fitter shall we be to be saved and delivered in righteousness. Let it be your prime and principall care not to be found in your owne righteousness, (for that is very odious) but in Christs. Labour to be found in him; and when God comes to deliver in righteousness he will espy your consciences

sciences sprinkled by the blood of Christ, and thereby purged from dead workes: he will discern that your hearts are quickened by the spirit of Christ, the spirit of righteousness, and that your lives are conformable to the life of Christ who is the sonne of righteousness, and finding you thus, he will deliver you among his faithfull people in righteousness, though he finites terribly the adversaries of his Saints: for by terrible things in righteousness he answers us the God of our salvation. And so much for the second observation.

The third is this. The deliverance of the Church by terrible things, is Gods answering his people.

Gods answering implies some things done by the people of God, and some things done by him.

1. It implies that his people prayed unto him for deliverance: and that he gives a gracious audience, and full-sillance of their prayer. *I will looke* (as it is in the Prophet) *to the Lord, I will waite for the God of my salvation, my God shall heare me*, the Church speaks in prayer, and God heares her in granting her prayers. Micah. 7. 7.

2. It implies that his people expects mercies from him, and Gods answering them is his affording helpe, his reall contributing succour unto them. *They looked unto him* (saith the Psalmist) *and were lightened, and their faces were not asbamed, this poore man cryed, and the Lord heard him, and saved him out of all his troubles*, his people expects mercy: and his answer, is the fulfilling of their expectation. *I will* (saith Habbakuk) *stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me*. Psal. 34. 5. 69 Hab. 2. 1.

So then Gods deliverance of his people is an answering their prayers, and an answering their expectations. They pray for deliverance and he gives it: they expect it from him, and answerably it comes to passe. Gods delivering of *Israel* out of *Aegypt* was an answering of their prayers: *I have heard* (saith God) *their cry, by reason of their taskmasters for I know their sorrowes, and I am come downe to deliver them*. When he delivered them at the red sea, it was an answer to the prayer of his servant *Moses*: The Lord said then unto him, *why cryest thou to me. When he gave Israel victory over Amaleck, he then* Exod. 3. 7. 8. Exod. 14. 15.

answered the prayer of *Moses* on the mount while *Joshua*, and *Israel* fought in the valley. His deliverance of his people from *Jabin*, from the *Midianites*, yea from all their other enemies at any time, all was an answering of their prayers, and expectations. They prayed in faith for deliverance, and they waited in faith, untill God had given a full deliverance; and to deliverance was but Gods answering his people.

Ezr k. 36.37 Because God usually giveth not unto his Church and People deliverance, till they have sought and sued to him earnestly for it. Thus saith the Lord God, I will yet for this be inquired of by the house of *Israel*, to do it for them; though he knowes that his Church doth need deliverance, yet he will have his Church to be apprehensive and sensible of that her need: for he will have from it, the honour of his mercie towards it: and of his providence and care over it, as also of his wisdom, power, and justice in confounding all its adversaries by terrible things.

This point teaches. 1. To pray for deliverance that God with it may answer us: And 2. To observe Gods severall answers unto his people, by giving unto them the deliverances prayed for.

First. If deliverance be Gods answering his people: then surely it concernes all the people of God to put up prayers for deliverance. Prayer must preceed deliverance: and deliverance is the returne of prayer in a gracious answer of it. We must be praying men, and men expecting deliverance as an issue and consequent of prayer; and that our prayers may be answered, we are to put up no other then such, which God will answer: as namely,

Mark. 11.23 1. Let our prayers be prayers of faith, coming from a believing heart. Aske and doubt not; beleeve the promises of deliverance, and confidently rely on Gods word to be accomplished, and from assurance that God will fulfill his word, put up prayers. Both the cloud of promises, and the cloud of witnesses, persons, families, kingdomes, Churches, which from time to time have beene delivered, and the consideration that the Lords hand is not shortned, should prevaile with us not to doubt, but to pray for deliverance in faith: not doubting, but that God will answer us.

2. Let our prayers be in humility. *A broken, and a contrite heart God will not despise. He heares the prayers of the humble destitute.* Pray for deliverance in humilitie, and it shall be granted as an answer to an humble prayer. *Humble your selves under the mighty hand of God that hee may exalt you in due time.* Psal. 51. 17.  
1 Pet. 5. 6.

3. Let our prayers be importunately earnest without fainting. *I have faith the Psalmist waited long and sought the Lord: oh my Lord (saith he) I cry in the day time, but thou hearest not, and in the night season I am not silent.* The Lord sometimes delays deliverance, to make us importunately wraastle with him in prayer for it: and so it may be the answer of our earnest prayers. Psal. 22. 1.

4. Let our prayers be sanctifiedly performed: with hearts which are departed from iniquity. *If I (saith the Psalmist) regard iniquity in my heart, the Lord will not heare me. Sinne causeth him hide his face that he will not heare.* If we pray for deliverance, let us pray lifting up pure hands from an holy heart: and then God will give deliverance as an answer to our prayers, which are thus prayers of faithfull, humble, importunate, sanctified petitioners. Psal. 66. 18.  
Isa. 59. 1, 2.

Secondly if the deliverance of the Church by terrible things be Gods answering it: then let us observe Gods severall answers unto his people in his giving severall deliverances from time to time. Indeepe we must not looke to see an answer to some of our requests at all in our owne time; we must not think to live to see the accomplishing of the number of Gods elect: or the putting an end to the dayes of sinne or the making of the Church and people of God completely glorious.

Again it may be, we may not live to see the answer, of many of our other petitions, which are put up, and for which we are to expect daily rydings, of some preparations, at least towards their accomplishment: as namely the calling of the Jewes: the spreading of the Gospell at once into all places: the joint profession of Christ publicquely and unanimously in all kingdomes, and among all people: prayers for such things are put up by us (it may be) in our age, but the ages to come will see the fruites of them: only this know, that when the heart firmly beleeves

John 8.56.

the truth of these things, and that God will in his due time accomplish these, then ther is some answer of our prayers: because the same spirit which inables a man to pray for these, workes beleefe, and carryes the eye of the soule, to looke beyond all difficulties, and all times, and by faith to see them as certainly, as if they were already come to passe. *Thus Abraham by faith saw the day of Christ and rejoyced*: and so we by faith see the answer of all the petitions, we have put up: and we should rejoyce therfore; knowing that when they shall be granted, the grant of them will be every way answerable to that which we formerly beleaved and prayed for.

Psal 113.2.

But moreover ther are some things which it pleaseth God to bring to passe in our times: as perhaps some particular mercies, for our selves, or others, or for the whole Church: now after prayer, we must waite for an answer, therby shewing our dependency on God: so the Psalmist: *As the eyes of servants looke unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse, so our eyes waite upon the Lord our God untill that he have mercie upon us.* It may be God will not grant that very deliverance which hath been prayed for, but some other; yet then the prayer is answered, though not in the very particular which was desired.

Psal. 59.11.

A man perhaps prayeth that God would roote out and destroy all enemies: God pleaseth to cut off some, but he will not slay all, least his people forget it, and therefore he scatters them by his power and brings them downe. And though perhaps God give not a speedy deliverance: yet he answers the prayer for the present, when the heart is afterward more humble; and more carefull to walke with God; and is more dependant on him; and is still more earnest to seeke and cry unto him: and is thankfull for any favour though never so little: for any deliverance, for any safety vouchsafed from time to time, and still continued. Likewise God heares our prayers, and for the present giveth an answer unto them, or rather assurance, that he will in due time answer them; when he filleth the heart with content to be denied, and to magnifie him however. Thus let us pray, but with an expectation of an answer to our prayers. When God gives deliverance, it will be an answer to the prayers,



ers, desires, wishes, longings, and expectations of his people: by terrible things thou wilt answer oh God of our salvation. So much for the third observation.

The fourth is this. God is the Author of his peoples salvation or deliverance.

Salvation or the deliverance of Gods people is every where ascribed unto God in scripture. *God is stiled the hope of Israell the Saviour thereof in the time of trouble: and the Church is stiled a people saved by the Lord:* as if the maine care of God were to save and deliver his people. *Salvation belongs to the Lord, and his blessing is upon his people: and he only workes salvation in the midst of the earth. I even I (saith he) am the Lord, and besides me ther is no Saviour.*

Ier. 14. 8.

Deut. 33. 29.

Psal. 3. 8.

Psal. 74. 12.

Isa. 43. 11.

For the better understanding of this title know: that there is a double salvation spoke of in scripture. 1. There is a spirituall salvation from sinne and Satan, and the power of both, and from Hell. And 2. There is a temporall salvation, which is Gods deliverance of his people, from outward temporall afflictions, calamities, and distresses under which they are. I take the temporall is chiefly intended in this title of God, as it stands in the text; yet the other must not be excluded. A word or two of both.

First if we referre this title here given to God, to the spirituall salvation, then it may be very evident to us that he is the Author of it.

1. Because he calls us to salvation. He did ordeine us to it, and he hath called us therunto. Our soules were running headlong to Hell and perdition but God called us back from the pit. We were as sheepe straying, but God hath called us by his word, and such who listen to it and obey it, returne from the way of destruction, and are saved. Besides Gods call to salvation.

1 Thess. 5. 9.

2. He putteth men into it. The very entrance which any make into it is from him, Man is naturally averse therunto; he is unwilling to passe thorough so many difficulties, to undergoe so much mortification, selfe denyall, crucifying of the world: and to aspire to so much heavenly mindedness as is requisite. It is the Lord only, who makes the heart, and soule overlooke all this and a great deale more. It is he only who raiseth up the

Psal 63. 8.

spirit, to a resolution to go thorough all, to follow him in all. *My soule* (saith David) *followeth hard after thee.* As a child doth what he can to keepe company with his father: so he still applyed himselfe what he could to imitate his heavenly father. God only brings the spirit to this, that though it hath many discouragements, doubts, and troubles, and hath spent much of its time in by, and sinfull thoughts, and wayes; yet now being put into the way of salvation, it goes on in a way of holines and righteousnes, and is sure to meete with perfected salvation at the last. *We have a strong City, salvation will God appoint for walls and bulwarks: open yee the gate that the righteous nation which keepeth the truth may enter.*

Ili. 26. 1. 2.

1 Pet. 5. 10.

Psal. 32. 8.

Rom. 1. 7.

3. The progresse and perfecting in the way of salvation is from God. The God of all grace, who hath called us into his eternall glory by Christ Iesus after that yee have suffered a while, will make you perfect, stablish, strengthen, and settle you. God perfects, and God guides us to salvation: he guides with his eye, and after he will receive us up to glorie. It is his worke to make us persevere unto the end, and to bring his people to establishment, strength, settlement, and perfection in piety and goodnes, salvation is of God.

4. The crowning of his people with everlasting salvation is from God. God will give heavenly salvation to those who by patient continuance in well doing seeke for glory and honour, and immortality, eternall life.

Thus in respect of the spirituall salvation of his people, God may well be stiled the God of our salvation. But the text speaks most properly of such things, wherby we may more properly here ascribe unto him this title, as it hath reference to the temporall salvation, or deliverance of Gods people: though in the application we shall make use of it both wayes.

Secondly then this title (*oh God of our salvation*) relates to his temporall salvation, of his people wherof we will consider 1. The parts of it: 2. The reasons of it.

1. Temporall salvation hath severall parts: or rather it is represented to us severall wayes: and God is the Author of every one of them.

1. There is preventing salvation, when the Lord prevents his peoples

peoples meeting with a danger, then he saves them. If a man upon the way in his journey were told that thieves did lie in waite for him, and therupon he turnes aside a little, and escapes them, this is a danger prevented. The Lord doth many thousand times thus save his people: *thou preventest me* (saith David) *with thy goodnesse*. God was then saving *Iacob* and his family, when he sent *Ioseph* into *Egypt*: he then prevented their perishing in the famine. He prevented *Herods* slaying Christ by sending an Angell to forewarne the danger. Gods people are oft ignorant that evill is devised, contrived, prosecuted against them, but God prevents it, and saves them, and afterward they come to understand so much. *I will say of the Lord he is my refuge, and my fortresse: my God in him will I trust: he shall deliver from the snare of the hunter, and from the noisome pestilence.*

Psal. 11. 3.

Gen. 50. 10.  
Math. 2. 13.

Psal. 91. 2, 3.

2. There is a preparing salvation which is from God. I call that preparing salvation wherby the Lord fits his people to meet with adversaries, dangers troubles and perplexities. The Lords preparing his people to it, is his saving them from it. *Thou hast* (saith David) *girded me with strength unto the battle*. Thus the Lords establishing the heart with grace to beare a trouble, and the Lords giving unto the spirit comfort and consolation in the midst of the thoughts within: and the Lords speaking peace to the soule, when all the world is in tumults, and the Lords feasting the soule and spirit within with joyes and expectations of comfort in himselfe in heaven: when the haile rattles on the tiles and there is no peace abroad: these & a thousand other wayes are part of the salvation which God workes for his people. It is his preparing salvation, or his preparing them for safety against the trouble which they encounter.

Psal. 18. 43.

3. There is an upholding salvation, when any is kept from perishing in a danger or trouble: and this is also from the Lord. *I was sore thrust at that I might fall: but the Lord sustained me*. And so the Lord saves, when he upholds from perishing. If we were let alone the trouble would overmaster; the waters are perhaps so deepe, they would drowne: the fire so raging, it would devour. But if God upholds, holds us by the chinne that we sinke not: if he carrieth us through the fire and water, through all, and we be preserved; then he vouchsafes his upholding salvation, wherby we perish not.

Psal. 118. 3.

4. There

4. There is an establishing or confirming salvation: whereby one is so strengthened, that no troubles, nor adversaries can out daunt them. *My arme* (as it is in the Psalmist) *shall bold him up, and my arme shall strengthen him.* When a man walkes in slippery dangerous wayes, and then is established that he treades confidently and slips not: here is salvation, troubles, crosses, afflictions, adversaries, are occasions of falling: but when the Lord notwithstanding this, keepeth up our feete that they slip not, it is his salvation and a deliverance, *Thou hast delivered my feete* (saith the Psalmist) *from falling.* The Church is described coming out from the wilderness, leaning on her beloved. Gods people may be in many troubles and perplexities, in a wilderness, at a mase, not knowing what way to turne, but the Lord upholds, and establishes them, and brings them out of all, but leaning on their beloved. The Church partakes of establishing salvation.

Psal. 89. 21.

Psal. 116. 8.  
Cant. 8. 5.

5. There is also another part or manifestation of salvation; which we may call rescuing salvation: when the Lord suffers his people to come into danger, and trouble, and to be as it were in the enemies hand, and yet then he snatches them out and rescues them. As *David* did strike in, and take a lambe out of the mouth of the lion and of the beare: so the Lord strikes in to rescue his servants, commanding deliverances for his peeple. He suffers them sometimes to come to the mouth, but he gives them not up a prey to the teeth, but then delivers them.

Psal. 44 4

6. There is a crowning salvation, or a compassing about with songs of deliverance: when God putteth his people into a state and condition of security, that no evill shall surprize them to their damage. And this is the highest pitch of temporall salvation: and God is the author of it. God is my King of old working *salvation in the midst of the earth.*

Psal. 74. 21.

And thus from all these parts, or degrees rather of temporall salvation, it is plaine: that God is the God of our salvation. Thus of the parts of it.

2. The reason proving that God is the Author of his peoples deliverance is this in stead of many others. In him are to be found all those things, which are effectuell, to worke the salvation of his people out of troubles. For in the salvation, which he

he grants to his people are to be seene these footesteps of Gods glory.

1. His pity and compassion towards his people. There is in him towards them the sounding of bowells; and he will surely have mercy on them. Out of his compassion he stands (as it were) deliberating what to doe: *How shall I give thee up Ephraim? how shall I deliver thee Israell? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together &c.* And we finde that when the people confessed there sinne saying doe to us what thou pleasest, only deliver us this once: then the soule of God was greived for Israell, his pity moves him to help.

Ier. 31. 20.

Hosea. 11. 8.

Iudg. 10. 16

2. God is omniscient: he only knowes how to deliver his, *The Lord knowes how to deliver the godly out of temptation:* he is only infinitely wise, and knowes all purposes, policyes, engines, instruments, which attempt any thing against his people: he knowes what they can worke to the utmost: and he knowes how to defeate their working: to insnare them in their owne net. *He sits in heaven, and sees, and laughs the enemies of his Church to scorne.* He suffers them a while to busie and weary themselves in plotting and ruining his people; and then on the sudden he turnes all upon themselves: having them all in derision. As when a man overlookes a company of boyes busie in making clay walls and castles; and heares them talke that they will destroy hereby any who meddles with them: he laughs at them, and suddenly comes in, and breakes all their workes in peices, and sets them all on crying and lamenting, even so the Lord is wise to understand fully all the adversaries attempts: he laughs, at them, and suddenly breaks their power, and fills them with wailing.

2 Pet. 1. 9.

Psal. 2. 4

3. God is allsufficient to rescue and save his people, and deliver them out of all their troubles. He only is able to save. So he is described by the prophet: *Who is this that cometh from Edom with died garments, from Bozra, this that is glorious in his apparell, travelling in the greatnesse of his strength, I that speake in righteousness mightie to save.* Nothing can withstand his power, with a strong hand he brought his people out of Egypt. Deliverances are at his command. *Knowest thou not*

Isa. 63. 1.

Psal. 44. 4.



Math. 26. 53.

(said our blessed Saviour to *Peter*) that I can pray to my father, and he shall presently give me more then twelve legions of *Angells*. All the Armyes in heaven, and earth are commanded by him. He is able to raise up, and fit instruments to be deliverers of his people from them, that spoile and distresse them. The *Midianites* thought to overbear *Israell* with multitude, and mighty Armies; but the Lord raised up *Gideon*, and made him successfull, that the *Midianites* helped to slay one another, and so he utterly discomfited them.

Psal. 47. 9.

4. God is very watchfull to do his people good, & to give deliverance. Behold he that keepeth *Israell*, shall neither slumber nor sleepe. He will let no opportunity slip to relieve. The Lord standeth up to plead, and standeth to judge the people, the Lord will enter into judgement with the Ancients of his people, 13. 14. and the Princes thereof; for yee have eaten up the vineyards: the spoile of the poore is in your houses: what meane yee that yee beate my people to peices, and grind the faces of the poore saith the Lord.

Isa 3. 13. 14.

These footsteps of Gods glory: his pitty, omniscieny, allsufficieny and watchfulnes doth evidence, that the salvation of Gods people comes from no other but God. He is the God of their salvation.

From this double salvation of the Church, wherof God is the Author, and therefore is stiled here the God of our salvation: we learne. 1. To ascribe both to him: 2. To seeke for both from him: and 3. To labour to have an interest in the salvation which he workes for his people.

Psal. 115. 1.

First let us ascribe all the salvation which is wrought, to God only. According to the title here given unto him, say as the Psalmist. Not unto us oh Lord, not unto us, but to thy name give the glory. And this we should do both in respect of the spirituall, and of the temporall salvation, whercof he makes us partakers.

Revel. 5. 8. 9.

1. We are to ascribe our spirituall deliverance to God only.

The foure beasts and twenty foure elders, fell downe before the Lamb, saying: Thou art worthy, for thou wast slaine and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and Nation, and hast made us unto our God Kings

*Kings and Priests, and we shall reigne on earth.* All the glory of mans salvation is only to be ascribed to God. He contrived the meanes of salvation by Christ, and he gave him to worke salvation, and to bring his people to it : let him therefore have the glory of it. *By grace* (saith the Apostle) *we are saved* : and as if he had not said enough, he addes : *by grace yee are saved thorough faith, and that not of your selves, it is the gift of God, not of workes lest any should boast.* It was prophesied that when the temple should be built by *Zorobabell*, the people of God should with on joynt cry say : *Grace to it : and he shall bring forth the head stone thereof with shouting, crying Grace, Grace to it.* It was a type of Gods building his spirituall temples, by working grace in their hearts, and fitting them to be come holy temples, an habitation of God through the spirit. Indeed there shall be mighty oppositions, many difficulties, mountaines to be removed. but the head stone shal be fetched out: Christ the corner stone (wh<sup>ch</sup> the builders once refused) should be laid in the heart, and they should all shout *Grace, Grace to it.* It is of free grace, that the worke is begonne, continued, and finished : the Lord must therefore have the praise of our salvation. He brings salvation into the heart, he causes it to persevere unto salvation : and he only will compleate our salvation : and therefore every gracious man must confesse that all of his salvation, is only from the God of his salvation. And so the Lord will count when he writes up the people, that this man was borne there, He will count that Christ was formed, and framed in the hearts of his people, living in this or that Kingdome : the Lord keepes as it were a record, of all his glorious salvations, which he hath wrought in any, and he will be glorified by his people for it. The glorie then of our spirituall salvation is only to be ascribed to God.

2. And so we must ascribe only to him our temporall salvation. If he at any time doth deliver, or preserve : let us say of this his salvation, as we did of the other : *Not unto us oh Lord, not unto us, but to thy name give the glory.* And with the Psalmist : *They got not ( this or that deliverance ) by their owne sword : neither did their right arme save them : but thy right hand, and thine arme, and the light of thy countenance, because thou hadst a fa-*

Ephes. 2. 8.

Zach. 4. 7.

Ephes. 2. 21.  
22.

Psal. 87. 6.

Psal. 44. 3.

Psal. 129. 1. 2

*vowr unto them.* Say not it was the valour, and strength, and wisdom of such and such which hath done thus and thus for us: but acknowledge that God only was the Author, and the other his instruments of the mercies enjoyed. *Many a time from my youth up have they afflicted me,* may England now say *yea many a time have they afflicted me from my youth, yet they have not prevailed against me: the plowers plowed on my back, and made long furrowes: but it was the righteous Lord that cut asunder the cords of the wicked.* It would be a great worke to relate the bare heades of the mercies which from day to day God vouchsafes to his people; every day brings out new mercies, new kindnesse, new helps, new succours, new escapements, sundry sorts of deliverances in one kinde or other. *England* had long before this have bin as *Sodom* and as *Gomorrah*, unless the Lord had saved her: let us therefore ascribe her salvation unto God only: and when at any time the Lord saves any part of it, or our selves temporally: let this his kindnesse lead us on to repentance. Let us looke to be partakers also of spirituall salvation, when he saves us temporally: otherwise his temporall salvation will prove, but a reserving of us unto eternall destruction. Thus we ought to acknowledge that God indeede is the God of our salvation.

Psal. 18. 1. 2

Secondly. Seeing God is the God of our salvation, then let all of us learne whether we are to flie for any succour in a time of neede: even unto this God, intituled the God of our salvation. Thus did *David* in every strait, giving unto God such titles and names, which intunate, that God was all kinde of succour unto him. And this we must do in our neede of either of these salvations.

Rom. 16. 20.

1. In our way spirituall to salvation. We desire to be freed from many of our lusts, passions, and disordered affections: for though perhaps God hath destroyed in his the dominion of sinne, that it raignes not: yet much corruption remaines, keeping them under, from thriving in godlinesse: and of this they would be rid: now in this case, we must do as Saint Paul did beseech God against the messenger of Satan: *seeke to him for salvation, yea for any salvation spirituall.* If Satan tempt: it is God who must tread downe Satan under your feete shortly.  
Satan

Satan is still a troubling, though a conquered enemy, seeking to espy all advantages : and therefore we must to God, who only inables us to resist, that he may flie from us. On perhaps complaines of an unruly, unbeleeving, yea dead heart : let him remember that it is God that quickens it, & therefore seek to him resolving not to cease till he leave a blessing behind : the more unbeleeving, dead, dull, unruly melancholy, & dejected you find the heart, be the more importunate, doubling, trebling, yea multiplying suites : for God at length will heare and free thee from an evill heart of unbeleife. He hath the hearts of Kings in his hand, and can turne them : he only can change the heart, and for this he will be sought, that such a deliverance and salvation may be only ascribed unto him. Another it may be is afraid, that he shall one day miscarry, yeelding to the temptations which daily assaults him : one day he doubts he shall fall back, giving out from his Christian profession : let such a man seeke to God, for he only establisheth, upholds, and strengthens in grace : he only guides his servants, making them persevere to the end, and afterward he receives such, so guided up to glory. Thus we ought to seeke only to him for any thing needefull unto our spirituall salvation.

2. Let us only seeke unto him for any temporall deliverance or salvation. *David, Asa, Iehosaphat, Hezekiah*, yea all saints have done so, and so ought we to do, both for our selves, for others, and for the Churches of God. The Church needs much salvation : it was Davids prayer, and it should be ours ; *Redeeme Israell oh God out of all his troubles* : not from one but from all : from its troubles from within, and from its troubles from without : yet seeke to God, call in his helpe, and his salvation unto her : *Our helpe standeth in the name of the Lord who hath made Heaven and Earth* : let us depend on him for it, in a praying way : so the Prophet. *Oh Lord be gracious to us : we have waited for thee, be thou their arme every morning, our salvation also in the time of trouble*. The Church hath (blessed be God for it) many to fight for her ; but unlesse the Lord be their arme, every morning, strengthening them to fight, all will for a certaine miscarry : and though he do strengthen, yet she may come into trouble for all that : and then her duty is to pray

Psal. 25. 12.

Isa. 33. 2.

## *Considering England under Conflicts,*

that he may be her salvation in trouble. And thus God is to be sought unto, as to the Captaine of his peoples salvation both spirituall, and temporall.

Thirdly seeing God is the God of our salvation : let us his people labour to get assurance, that we have an interest, in the salvation which he workes. As his people have interest in him ; so they have in his salvation. To get this assurance : let it be our care to have an interest in Iesus, the Author of eternall salvation and the founder of all temporall deliverances : for all, and all manner of salvation is ratified, and confirmed to Gods people in Christ. We may be assured that we have interest in Christ, and in the salvation which he hath wrought.

1. If we be lost in our selves, and sensible of our neede of salvation. Christ was sent to the lost sheepe, to such who in their owne apprehensions, are lost, being not righteous in their owne eyes. He came to call sinners to repentance : burdened sinners, such who call to Christ for helpe, least they perish : such he will save : *come unto me all yee that are weary, and heavy laden and I will refresh you.*

2. If we yeeld obedience to him, from whom we expect salvation, it is evident that then we have interest in Christ and his salvation. *For Christ is the Author of salvation, to all them that obey him.* A saviour he is to such, to whom he is also a soveraigne : for his saved people are saved to walke in holines.

3. If we willingly heare and practise his word, it is a signe that we shall be saved : *For God will have all to be saved, and come to the knowledg of the truth, and salvation* (saith the Psalmist) *is far from the wicked, because they seeke not thy statutes, but I have longed for thy salvation, and thy law is my delight.* Let us make Gods word our delight, and God will make good to us this his title, that he is unto us, the God of our salvation. And so much for the fourth observation,

The fift is this. God is the confidence of all his people in all places.

The confidence of the earth : of the ends of the earth, yea of all the ends of the earth : and as if that were not enough : he is the confidence of those who are a farre off upon the sea. The confidence of those on sea, who are surrounded by sea, of Islanders :  
and



and the confidence of those on land, in all lands, of the whole continent. In handling this we will consider .1. How God can be called the confidence of all the world. 2. What this confidence is, which all his people every wher have. 3. Why God is their confidence : or what are their grounds of confiding in him. And 4. What use may be made of this title, given unto God : who is here called the confidence of all the world.

First how can God be called the confidence of all the world ? This question may well be asked, that the doubts, which it affords may be removed. For if by the ends of the earth, be understood the inhabitants of the earth : or the nations on it : people dwelling on the earth, and in the sea : it will then be said, that it doth not appeare that all these trust and confide in God. There are many nations which know him not. And therefore how is God said to be the confidence of the ends of the earth.

To this we must answer, according to a double acception of these words, *the ends of the earth*. They may be taken either collectively or else distributively.

1. If we take these words collectively : for all nations in all places : then two things may be answered to the question.

1. Though many nations as yet know not God, yet in those nations there is sufficient meanes given from God, to let them know that he only should be their trust and confidence. In all nations there are such demonstrations of Gods power, such declarations of his goodnes, that he hath not left himself without witnes, and that he only is to be depended on for all their good, and to be trusted, and confided in. Two scriptures proves this. *We* (saith Saint Paul) *preach to you, that you should turne to the living God, which made heaven and earth, and the sea, and all things that are therein, who in times past suffered all nations to walke in their owne wayes, notwithstanding he left not himselfe without witnesse ; in that he did good, and gave us raine from heaven. And fruitfull seasons, filling our hearts with food and gladnesse.* We see that God vouchsafed to all nations common outward temporall mercies, that very heathens ( if they would but observe and take notice of it ) might thence have sufficient prooffe, and witnesse that he only is to be trusted in.

And

Acts 14. 15.

1. 17.

Rom. 1. 18,  
19, 20.

And so likewise Gods severity, and judgements in smiting nations (as yet not knowing him) these are proofes, that such nations ought to know, that God only is to be confided in. *The wrath of God (saith the Apostle) is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, who hold the truth in unrighteousnesse: because that which may be known of God is manifest in them, for God hath shewed it to them: for the invisible things of him from the creation of the world are cleerely scene, being understood by the things which are made, even his eternall power and Godhead, so that they are without excuse.* So then, though many nations, do not actually make God their confidence, yet God hath witnessed to them, that he is or should be their onely trust and confidence.

Psal. 1. 8.

Psal. 12. 27.

Psal. 71. 8.

11.

2. Though many nations do not as yet make God their confidence; yet all nations shall one day do so; and so for the present it is prophetically true, that God is the confidence of all the ends of the earth. *David in spirit foresaw the great honour, and glory, which God should have in all nations: and therefore he being a prophet, and knowing what God would do in these later dayes, he seeing this before, spake of the universall adoration of God in all nations, and of their taking him, for their only God, in a confidentiall reposing themselves on him. And because of the certainty of the fulfillment of all this, in due time therefore David speaks of it, as if it were already come to passe, and here he calleth God the confidence of all the ends of the earth, and of those who are a farre off upon the sea. This is not only implied in this title here ascribed to God; but David hath so much in another place. Aske of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession: And againe. All the ends of the world shall remember themselves, and turne to the Lord, and all the kindred of the nations shall worship before him. And againe. He shall have dominion from sea to sea, and from the river to the end of the earth, all Kings shall fall downe before him all nations shall serve him.*

Take then the words as prophetically spoken: of the time when God shall by terrible things shake the nations, being the desire of his people: and then it will appeare, that he hath bin  
the

the Saviour of his : from all their troubles and oppressions : and then all nations will come in, and choose him for their God and Lord : one nation after another, till all have made him their confidence : and so in time these words shall be fully accomplished, that God is the confidence of all the world : of all the ends of the earth.

If the words were handled in this sense, according to this exposition : they would afford much instruction, touching the expectations, which we are to have of the conversion of the nations of the world : and concerning directions, to pray for it : that the arme of the Lord may be revealed to all people : according to that of David. *God be mercifull unto us and blesse*

*Psal. 67. 1. 1.*

*us, and cause his face to shine on us, that thy way may be known on earth, thy saving health among all nations.* It is a blessing and mercy from God on his Church, that for the present it knows him : but it will be a new glimps of the light of his countenance on it, when the nations come thoroughly to understand and praise him aright with it, as their only confidence. We should expect this, and pray for it ; and desire the Lord to remove all impediments of it : which for the present are very great. *For every valley must be filled, and every mountaine and*

*Luke. 3. 5.*

*hill must be brought low, the crooked must be made straight, and the rough wayes made smooth.* People of lower, and higher ranke in all places, must be filled with grace ; after they are brought into a state of humiliation : and whatsoever is crooked among them, must be made straight, brought to the rule, be squared by the word : and the wayes which are rough, or offensive shall be smoothed : just offences, truly scrupling offences shall all be tooke away : and then after this all flesh shall see the salvation of God : all nations shall then come to know that Christ is the Saviour, and salvation, which God hath set out to the world : *There being no other name under heaven, by which*

*Ac 1. 4. 12.*

*men can saved.* These things might be prosecuted with much instruction, and comfort to all Gods people, but I chuse to leave the Propheticall handling these words, to the ages to come, who shall experimentally finde the things (now spoken of) to be very true. Let it suffice us to know, that these words are prophetically true. God is the confidence of all nations, because he

## Confiding England under Conflicts,

will be so, when all nations shall come, to acknowledge him for their God. And so wee may safely understand the words collectively: which so understood, they are a full answer to the question.

2. If we take the words distributively: for the severall countries of the world in parts: and therein more particularly for the severall inhabitants; for the particular persons, dwelling in the earth, and on the sea: yet then, the doubt remaines still: How God can be said to be the confidence of every particular man in the earth. It seemes otherwise: experience teacheth us, that there are very few who trust God and confide in him: how then is this true, that he is the confidence of the ends of the earth, and of those on the sea.

To this I answer. When it is said that God is the confidence of the ends of the earth: we must not understand these words, of every particular individuall person, or nation: but of some in all places, of some in all nations: and so it is very true, that his owne people (where ever they be) make him their confidence. They trust in him, relye on him, depend upon him. So that the meaning of these words (*The confidence of the ends of the earth &c.*) is: Gods people in all the earth, and on the sea: where ever they are, make God their confidence, though others do not. And so it proposes to us this doctrine.

God is every where the confidence of his people.

I say of his people: of those to whom he is the God of salvation, of those whom he answers: for whom he workes terrible things in the earth. This righteous holy people make God their confidence. And that God is the confidence of his people in all places, not only this scripture, but also others prove. *Some* saith the Psalmist *trust in chariots, and some in horses; but we will remember the name of the Lord our God.* And from the text let us take notice of the description of this sanctified confiding people. 1. They are called *the ends of the earth*: the extremity of the earth, as if they were a people, shut up in a corner, a people driven to the ends, or out skirts of the earth to serve God there. And moreover: 2. They are a people farre off on the sea. A people exposed to as great hazards and dangers, as can be imagined, as if they were a people cut off from others by the sea, and desti-

Psal. 20. 7.

*Toto divisos  
orbe Britan-  
nos, Virgil.*

nated

nated to be a people afflicted, and continually to be tossed with waves and tempests. Yet this people in this condition as it were Isa. 54. 11.  
an outcast driven to all inconveniencies of earth and sea shall still trust in God: making him their confidence.

I know (as I said before) that this description aimes principally, at the universality of the Church; which shall extend and spread it selfe, farre and neere in all places on the earth, to the utmost bounds both of sea and land. But yet withall it will imply this that I say, that though Gods people be a people, as it were shut out from the nations of the earth; not reckoned among them; though they were penned up in the utmost limits, not thought worthy to treade, and to live on the earth, and therefore contemned of all people, and exposed to a thousand miscarriages and hard usages: though they be tossed in name, in estate, in their persons: yet shall this godly people, this seede which serves the Lord: be accounted unto him for a generation. And they shall make the Lord their stay, and staffe, their hope, and confidence. So saith the text, *He is the confidence of all the ends of the earth, and of all them that are a farre off upon the sea*: all his people every where, in all places, in all busines, in all hazards, in all straites, for all comforts do still make the Lord their trust and confidence. And thus the first thing, the question purposed is resolved, how God is said to be the confidence of the ends of the earth &c.

Secondly consider what this confidence is which all his people every where make him: what doth it imply.

The word here signifying trust or confidence: is sometimes put for an hopefull security. *Ye shall do my statutes and keepe my judgements and do them, and yee shall dwell in the land in safety*: that is in an hopefull confidentiall security. Now this confidence is nothing else, but a secure resting on God, for all manner of succour, and security in the good, and comfort which we would have. God is said to be the confidence of his people in these respects.

1. In respect that they hope for all good from him. Confidence is not only an expectation of the full fruition of himselfe, as our portion; but also of all things else together with him, and of all things else which are good from him. *The Lord is my portion*



Lamen. 3. 24. *saith my soule, therefore will I hope in him.* The soule lookes on all its good, and comfort in heaven and earth, as from the Lord who is its portion: and as to be supplied from him, as out of its portion. It expects from him life; and health, and outward comforts, freinds, good name, foode, rayment, yea every thing: if these faile; it lookes to be supplied from the Lord, its portion; yea and for all its good spirituall, temporall and eternall. Not only the pardon of sinne, and things spirituall and heavenly, but likewise protection, provision, and things earthly, are hoped for from God. *Whom have I (saith the Psalmist) in heaven but thee*  
 Psal. 73. 25. *and in earth there is none that I require besides thee.*

2. God is said to be the confidence of his people in respect of their secure relying on him for security, and safety, and repulsing all evill from them. *David* to shew that he relied on him for all manner of safety, calls him, *his rock, his fortresse, his buckler, the horne of his salvation, and his high tower.* God was a rocke to him, in the seas and waves of his trouble, when afflictions like billowes came thick and threefold, he broke them, and secured him as on a rock. And God was a fortresse to him in a siege, a a shield against a storme of darts: a shelter against a storme of inconveniences: an horne of salvation to push away adversaries, and an high tower where he was safe. Making God our confidence is a secure relying on him for safety, and security against all the evill, which is feared, or which hath seised on us.

3. God is said to be his peoples confidence, in respect of their recumbency and dependency on him, in all businesses, and imployments thorough which they goe in this life. A contented acquiescence resting on God: relying on him, for the bringing to passe (according to his will) what we have to doe, is a true making God our confidence. So *David, Commit thy way unto the Lord, trust also in him, and he shall bring it to passe.* And so *Solomon, Trust in the Lord, with all thine heart, and lean not to thine owne understanding, in all thy waies acknowledge him, and hee will direct thy paths.* Now this confidenceall trusting to God, in all that we have to doe, is seen most eminently in one of these three particular acts.

1. When men make God their confidence, though they have most apparent meanes of effecting, or working what they are about:

bout: yet they will not relie on those meanes, but on God & his blessing upon it. So the *Psalmist*, *I will not trust in my bow, neither shall my sword save me, but thou hast saved us from our enemies and hast put them to shame that hated us.* And so men make God their confidence, when though they have happy success in their undertakings, yet looke through all on God, as the donor and giver of it, and as the worker of all their workes for them and in them. A man who though he hath bread, and sits downe thereto; yet knowing that he is not fed by bread alone, but by Gods blessing, by the word that proceedeth out of Gods mouth, therefore he trusts in God: and though he watcheth and buildeth, yet still he lookes to God, acknowledging that *except the Lord keepe the city, the watchmen waketh but in vaine*: and except the Lord build the house, he labours in vain who buildeth it: and if he plow and tills his ground, yet confesses that it is God who gives him knowledge unto it, and that blesseth his labours: and therefore whilest he is about his ordinary imployments, yet he hopes and trusts in God, even in plowing there is hope: the man who doth thus; is one undoubtedly, who maketh God his confidence, and so also this is seene.

2. When men make God their confidence, though they have no apparent meanes of effecting what they are about or intend. *Gideon* saw no way wherby God would give deliverance by him, from the *Midianites*, yet he trusted on God, and relied on him. *David* going out against the *Philistine*, onely with a staffe and a sling, yet trusted in God. *The Lord that kept me out of the paw of the Lion, and out of the paw of the Beare, he will deliver me out of the hand of this Philistine.* The Apostles and Disciples which went on Christs message without money, and change of raiment, yet trusted on God for provision and lacked nothing. And so when men trust on God, for a blessing on their callings & labour, though they see no likelihood of their thriving therein: and so when a man (in the use of spirituall meanes) still trusts God, he will make use of the ordinances, he is attentive to the word, he reads, meditates, prayes, comes to the Sacrament, and it may be he finds little comfort in all, his soule is nothing more quickned, nor at all settled by them: and yet out of conscience to Gods commandements he useth these, depending not on them, but

trusting to God, that at last he shall have comfort, settlement and peace by them, though for the present he find none.

Psal. 11.

3. When a man hath all meanes in appearance contrary to him: every thing seemes to work against him, yet he doth put his trust in God, that God will still make good his promise, shewing himselfe gracious, and being still the preserver of his people. This is trusting in God, and making him our confidence, here beyond all hope, is a beleeving in hope, against hope, against all that is seene.

Thus when a man seeth all the world band together against the Church: when *Kings, Rulers, Nobles*, great mighty, powerful, wise, and subtil ones, yea people of all sorts, combine and conspire to root out Christian profession, and to bring a licentious Libertinisme, and Atheisme, into the world: when he shall see the Church in distresses, and perplexities, as it were besieged on all sides; yet then to trust in God, and to bee able to see as *Elisba*, moe for the Church, then against it, this is a making God our confidence, it is a relying and trusting on him. So when in great penury, in the want of food and sustenance, one yet relies on God, it is a great degree of confidence. Thus *Elijah* trusted to God for his feeding by Ravens, and after ward for his food from the meale in the barrell, and the oyle in the widlowes cruse. It was a great degree of confidence in the Prophet *Habbakuk*: that though

Hab. 3. 17.

18.

*the fig-tree should not blossom, nor fruit should be in the vine, the labour of the Olive should faile, and the field should yeeld no meate: the flocks should bee cut off from the fold, and there should be no herd in the stalls, yet (he saith) he would rejoyce in the Lord, and would joy in the God of his salvation.* It is an high degree of confidence, still to rely on God in the want of means and so it is to relie on him in the contrariety of meanes, so *David* trusted in God, when he seemed to be abandoned of all: *If he hath a favour to me (said he) I shall see both the Arke and this place.* And so in spiritualls, when all seemes contrary, yet then trust in God, the Law perhaps thunders out death, against the soule of a poore sinner; the Gospell yeelds no comfort: godly conference addes nothing, holy exercises leaves him still, as it found him comfortlesse and troubled, yea perhaps more troubled, because we have used them; yet it still doth trust in God, looking beyond sense, peeping within the vaile, and perceiving that God will at last,

2 Sim. 15. 25.

speake

speake peace, and though hee slay, yet (with *Iob*) it will still trust in him: this is a very great exaltation of God, and making him our confidence.

These and many like cases may be ours, when the meanes appointed to do us good seeme to worke contrary, and yet in conclusion they will do us good: it is our duety (how ever they worke) to trust to God, making him our confidence. A man having a faithfull freind, whom he knowes to be trusty, and reall in any thing, which he undertakes for him, though he perceives that things go untowardly crosse, in his freinds managing some affaires for him, yet he relyes on him, and is confident, that he will do all to his advantage at the last: or as when a man hath a faithfull counsellor to follow his cause, and plead it: he sees perhaps his counsellor much crossed, and thwarted: yet knowing him to be cordiall and wise, and sollicitous in his undertaking, and very carefull to take any occasion, and to make use of any thing offered to promote his good: he will depend on him, for solliciting his cause to the utmost: such a thing is our trusting in God, though in a farre more eminent way: we trust him as a freind, to manage all for us: and though we apprehend that things prove otherwise, then wee expected; yet wee still depend on God; knowing that he will at last cause all things to work for our best. We trust him also as our counsellor who will thoroughly plead the cause of his people: and though they seeme a while to suffer yet he will at last give peace to the land, and disquiet the inhabitants of Babylon. Ier. 50. 34.

In these respects God is said to be the confidence of his people in all places.

Thirdly the reasons or grounds why Gods people so confide in him: or why God is thus their confidence, are these two, to name no more..

1. His people in all places, in all estates, in all conditions, desire to glorifie him above all: and this they do most by confiding and trusting in him. For.

1. They glorifie his providence: while they thus rely, depend, and stay themselves on him. Their trusting in him sheweth, that they are a people at his disposal, to do with them as he sees fit: either to bring them into straites, or to enlarge them: to make them.

them vessells of honour, and comfort : or to be made broken vessells, a people for misery and destruction. This trusting in God exceedingly gloryfies his providence, and sovereignty over them. Confidence in him, is a gracious submission to be ordered, and disposed of, as he sees fit. It is a yeelding, that he may be gloryfied thorough us, whether he breake us, or build us, wound us, or heale us, save us, or destroy us, make us glorious or miserable. Confidence in him ever implies in it an humble acknowledgment that we are but as clay in the hands of the potter : to be disposed of, as will best sute with his glory.

2. Confidence in God giveth unto him the glory of his truth : or the glory of his promises : it manifests our acknowledging of his faithfulness, and our depending upon the word of his truth. It is a great glory to God, that we account him faithfull, a God keeping promise with his people, and this is done, when we confide in him. *David prayed Let thy mercy come also unto me, oh Lord even thy salvation, according to thy word :* and he professes *that his soule fainteth for his salvation, but I hope ( faith he ) in thy word.* And againe : *uphold me according to thy word, that I may live, and let me not bee ashamed of my hope.* Thus God hath the glory of his truth : when we confide in him.

3. Confidence in God gives him the glory of his goodness, it is a reall acknowledgement, that the Lord is good, and doth good, and that we therefore depend upon him, as children do on their parents for all our maintenance.

4. This our confidence in God, giveth unto him the glory of his Godhead. Wee then glorifie him, when we make him the master of our affections : as when we love, and feare and joy in him and the like : but when we hope and confide in God, we then gloryfie him above the glory, which we give unto him by our other affections. For though in them all the principall stream runs to Godward ; yet there are rivelets and by currants of these affections, permitted to runne to other things. As for example : we love God, and gloryfie him by our love, when he only and cheifely is loved by us : but yet our love also runnes out to other things : to his children for his sake : and to our neighbours : and to men : and to other things subordinately. And so we gloryfie God, when he is primely and principally our feare and dread :

but



but yet he alloweth us to feare the magistrates who beare the image of his majesty, and to feare our parents, and to feare and reverence others. And so we glorye him when he is chiefly and principally our delight, and joy, and when our soules cheate up themselves in his word: but yet he alloweth us to joy in other things: we may joy and delight in his saints, on the earth: and in outward mercies, blessings and deliverances: we may take pleasure in the creatures moderately. I might speake the like of all other affections. But now in confiding and hoping in God we only glorye him. The whole streame of our hope is to runne to Godward, and to him only. When we make him our confidence, we trust not in any thing else, but surrendring up to him all our hopes, we then make him fully, and wholly our God: and we thereby give him the sole interest and command in our affections: and so we hereby glorye him. Thus the people of God being every way desirous to do so, they therefore make him their confidence: for confiding in him honoreth him as God.

2. Gods people make him their confidence: because they see in God an allsufficieny, to supply their defects, to comfort them in distresses, to relieve them in their wants, and to furnish them with all things, which they can desire and would have. The sight of this allsufficieny in God, to do all this, is wrought in them, from one, or from all these considerations which are the ground of hope and confidence, as.

Reas. 2.

1. They know that God himselfe is very powerfull, able to helpe and save, and therefore they confide in him, they know that he is able to give all what they need, both in spirituals and temporalls. He made and framed all, and all is at his disposall; and he can dispose of all for their good. This the Prophet acknowledges that he made heaven, and gives rain, and showers, and every comfort. *Art not thou he oh Lord our God, therefore we will waite on thee, Lord thou hast made all these things.* Gods people know that he hath power to save, & deliver them, out of trouble, and yet though he do not, they wil trust in him, because he can do it and none else. *Shadrach Mesheck and Abednego said so, Our God whom we serve is able to deliver us from the fiery furnace, & he will free us, out of thy hand oh King, that we will not serve thy Gods, nor worship the image which thou hast set up.* A man who hath a strong

Ier. 14. 22.

Dan. 3. 17. 28

and powerfull convoy for his safety, thorough the dangerous country he travells in, will be the more confident, knowing that he who conducts him, is of power to raise the country, for his defence: so a Christian in his travell to heaven, hath cause to confide in God, for his convoy thither, seeing he knowes that God himselfe is powerfull, and likewise able to raise the country to call in all the creatures, both of heaven, and earth, for his safe conduct, and to make all worke together for his best.

2. His people know that Gods only care provides for them and all the world, seeing he hath taken on him the care of all things. *The eyes of all waite on thee, and thou givest them their meate in due season, thou openest thy hand, and satisfiest the desires of every living thing:* and therefore they make him their confidence, knowing that they have no cause to distrust him. God takes care for oxen, much more for his servants, he hath (besides his generall care, in providing for all creatures) a speciall care over those of his owne family. He himselfe tells some men, that they are worse then insidells, because they provide not for their owne: he himselfe therefore will both thinke on, and relieve his owne, in due time, he provides both for their bodies, and for their soules: and he who gives to the body now a few crummes, will never deny unto the soule the crown prepared for it. When Gods people do seriously thinke on this, they see that they have just ground to confide and trust in God.

3. Gods people know, that he is so powerfull, that though for our good he often imployes instruments, and creatures, or secondary causes, bestowing on them strength, and ability, to worke for their good; yet that these can worke nothing except he concurre with them: they are without his concurrence like broken cisternes, or as the brookes of Tema, affoording no comfort, but soone dried up. The Lord can do with them, as he did with the Egyptian chariots, if he take off the wheelles they stand. The Apostle tells us, that in him we live, and move, and have our being: the Saints considering this, make God their confidence. Not any creature can hurt or helpe, unless God concurre. A sword may be drawn and strike, but it wounds not, unless God doth give it a commission, and put strength into it. The Psalmist tells us, that God turnes the edge of the sword. It may  
smite

finise but if God blunts its edge, there will be no harme. Nothing likewise helps without him, cloathes could not warme, freinds could not helpe, or workes could not prosper, unless the Lord give a blessing. Consider your wayes saith the Lord, yee have sowne much, and bring in little, yee eate, but yee have not enough, yee drinke, but yee are not filled with drinke, yee cloath yee, but there is no warme, and he that earneth wages, earneth wages, to put it into a bag with holes: yee have looked for much, and loe it came to little, and when yee brought it home I did blow upon it. The heavens over you is stayed from dew, and the earth is stayed from her fruite. Creatures are no further beneficiall to us, then it pleases God to concurre. Paul plants, Apolos waters, but yet God gives the increafe. The Saints knowing this, do therefore see, that they have a sufficient ground, to make God their confidence.

Psal. 89. 43.

Hag. 1. 5. 6.

Ver. 9. 10.

4. Gods people know, that he is able to do alone whatsoever any secondary cause doth. God can do that thing, either with it or without it. And this makes them confide in God only. The streames depends on the fountaine, but the fountaine it selfe can send out its waters, some other way, by some other channells. The creatures depends on God, the great creatour, and if he but speake a word, it is done, what he wills, he can worke without his creatures, for his people, and will do so, if he see cause: and therefore his people see reason, to confide in him.

5. Gods people know that he hath ingaged himselfe by promise, to those that trust in him, he is their father, and careth for them: and though a parent forsake their child, yet he will not his people. When my father and my mother forsake me, then the Lord will take me up. Indeed Gods people may see there are many improbabilities of their safety, yet seeing God hath promised, they see no cause to distrust. Abraham knew that he had a dead body, yet beleaved, because his God was the living God. Sarah had a barren wombe, yet God was able to make it fruitfull. He can turne a wilderness into a fruitfull field. Though your hearts should be naughty, unbelieving, misgiving: yet hope in Gods promises, consider his infinite ability, and his undoubted fidelity, in keeping promise with his servants, and you can not chuse but trust in him, and make him your confidence.

Psal. 37. 4.

Psal. 17. 10.

Upon these grounds, or for these reasons, Gods people make him their confidence.

Fourthly : this title that God is the confidence of all his people, should make us trie our selves, whether we are such, to whom he is the only confidence. And here we will shew. 1. Such signes whereby every one good, and bad, may know it : and 2. Such whereby they who are truly Gods people, may certainly finde that they do so, in some peculiar acts or other.

1. The trialls whereby every one may guesse at their owne condition, in this respect are these.

1. He who truly maketh God his confidence, will above all things desire Gods favour : and will part with any thing for it. No man would be pulled from the hornes of the Altar, which while he holdes, he is in safety : we cannot perswade a company of naked men to forsake the fort, wherein they are safe, and to commit themselves to the open feild ; they will desire to keepe where they have confidence : thus the man who maketh God his confidence will do any thing for him, and part with any thing for his favour. *Moses* forsakes all the treasures in *Aegypt*, and the glory in it for God. It is a signe that a man maketh God his confidence, when he renounces his sinnes and lusts ; and is content to be disgraced, nicknamed, and to suffer the losse of all things gladly for God. It is signe that he seeth more in God, then others, and more in God then he can lose, he findes that Christ is all in all. But surely they as yet have not made God their confidence, who sell God for the world, as *Demas* ; Christ or the cause of Christ for gaine, as did *Judas* : who are content to let gospell, conscience, goodnesse, and all go, so they can thereby please such, on whom they depend. They never trusted God, who prizes their sinnes, lusts, and sinnefull pleasures before him : neither will they make him their confidence, if troubles should come.

2. He truly maketh God his confidence, who maketh him an universall confidence, and trusteth in him in all things, and for all things. He comitteth his whole wayes to him : his whole person, his whole businesse, his whole managing, he trusts in him in all places, at all times, in health, and sickness, for provision and protection, in times of trouble, and any danger, for Children, and  
for

for a blessing in every thing. He trusts on him, for earth as well as for heaven, for grace: as well as for glory. But that man hath not made God his confidence, who doth not trust him in all things. Some will not trust him with their temporalls: they dare not beaive in him to provide for them, and theirs after them: they depend not on him, for their outward estate, others will trust him for temporalls, but not for spiritualls; they are loth to rest on him only, for full salvation, and pardon. They would have something of their owne to justifie them before God: And this is all the trouble of many: but God will be the sole confidence of his people: trust in him, for with him there is plentiful redemption. He who trusts in God will make him his universall confidence.

3. He who makes God his confidence will be industrious in the use of the meanes which brings a blessing on him, and which God hath appointed. Thus he who confides in God for salvation, will diligently search after the means of salvation, hearkning and listning after the word of salvation, he who confides in him for worldly things, will be industrious in an honest calling. They trust not God, who sit still, nor they, who set themselves into no good way. He trusts not God for salvation, who saith, if God hath predestinated me to life, I shall be saved, though I betake my selfe into no such wayes, as the Preacher speaks of: he considers not, that God hath predestinated as well to the meanes, as to the end, and to the end, by the meanes: and that he saves only such, who betake them to his appointed meanes. It is a delusion to thinke to come to heaven, without walking in the way to it: it is as if men expected to reape an harvest, and yet never sowed a graine of seede. So likewise he never trusts God, for ourwards who doth not apply himselfe, to an industrious way of obtaining them, why looke yee (said *Jacob* to his sonnes) *one upon another: I have heard that there is corne in Egypt, get yee downe thither and buy for us from thence.* A confidential man will be industrious in the use of meanes.

Gen. 43.1.2.

4. He who makes God his confidence, will not put forth his hands unto unlawfull means, for his helpe. *David* relied on God for the Kingdome of *Saul*, but would not use unlawfull meanes to obtaine it. Such never trusted God, who resolve to steale,

1 Sam. 16.10.



oppress, defraud, lie and flatter, and use wicked meanes to gain a penny. They trust not God, who take a pension from *Mammon*. Nor they, who (when they misse a thing, or when any thing is amiss: with them) will consult with witches and wizards, as once *Saul* did with the witch of *Endor*, and *Abimelech* sent to the God of *Ekron*.

5. He who makes God his confidence, will be undamned in any condition. Confidence in God makes the heart invincible. It is true: an holy confiding man when evill comes, cannot but see it; and be thereof sensible, and troubled at it: *but though he be troubled on all sides* (as the Apostle speakes) *yet he is not in despaire*: though he be sometimes afraid, yet with *David* he can say, *in this will I be confident*: in this he is confident, that God is his refuge, his present helpe in trouble, his preserver from the hurt of evill. *Though I walke* (saith *David*) *thorow the valley of the shadow of death, I will feare no evill for thou art with me*. He may suspect his confidence; whose heart in troubles is wholly spiritles, and comfortles, drooping and dwinning away, as *Naballs* did: he may feare, he is not yet resolved to commit freely his soule into the hands of God, who is a faithfull creatour. The confiding man will not be heardeffe, though an univerfall death and desolation befall the land; because he knowes that by death he shall be translated hence to see the goodnesse of the Lord. *I had fainted* (saith *David*) *unlesse I had beleived to see the goodnesse of the Lord in the land of the living*.
- Psal. 37. 3.  
Psal. 23. 4.  
Psal. 27. 13.

Thus every one good and bad may try whether they have made the Lord their confidence.

2. There are also some signes which may helpe all Gods truly faithfull people, to gaine assurance, that they have undoubtedly made him their confidence. Many of those (I know) complain of unbeleeving and despairing hearts, that they cannot confide and trust in God as they should. To whom for comfort, I answer that true beleevers may know that they have really made God their confidence, if ever the Lord please to bring them to one of these temptations.

1. When the promises made by God, seeme to be delayed, and there is no appearance of their fulfillment: then all such who have

not

not made God their confidence will cease expecting and believing the word of promise, like that prophane man: *this evil is of the Lord, what should I waite for the Lord any longer.* But 1 King. 6. 33. if notwithstanding Gods delays: the heart keepe still to the word of truth; and is still confident that in time it will be fulfilled, it undoubtedly is then an heart confiding in God. A waiting heart is a confiding heart. So the Prophet: *I will waite on the Lord, and looke upon him.* 1sa. 8. 17. A Merchant who rests on his factor, for the returne of some commodity, which he promised, finding that his factour deferres, yet will account him faithfull, knowing that he on weightier considerations, for his Masters greater profit, rises not to returne commodities so soone as he expected. So the soule (which rests on God, for the accomplishment of such and such promises) will yet wait on him as faithfull, though they be not presently, or so soone performed, as wee desire: because it is perswaded that God delays for some further advantage to the soule: to humble it, or to exalt it more; or to make his blessings more acceptable when they come. A soule confiding in the delay and unlikelines of the performance of promises, that God can and will fulfill his word, when it shall be for the best, is a soule which hath made God its confidence.

2. If the Lord suffers you to be mocked by prophane men: if at any time they aske, wher is the promise of his coming, and what advantage hath piety in these times: can your God save you out of the hands of murdering, destroying men, will you still retaine your integrity: do not the most religious suffer, as much, if not worse then others: Now at this time, if notwithstanding all these scornes, and disheartnings, you are willing still to keepe close to God, and to passe through good report, and evil report, and are content to be yet more vile, before these men, for Gods sake; and in Gods cause: you have undoubtedly made God your confidence: Gods people thus proved that they had done so, as it is in the *Psalmes*: *All this is come upon us, yet have we not forgotten thee: neither have we dealt falsely in thy Covenant.* 2 Per. 3. 3. Psal. 44. 17.

3. If ever the Lord bring you into a state, that he seemes to be an enemy, by visiting the soule, wounding the spirit, giving it as it were a sight of hell, as if he would have no mercy: yet in this case, you shall know, that ye have made God your confidence if

Psal. 77. 9.

if you still will waite on God, boldly and trustingly reasoning with him, as the Psalmist did: *hath God forgotten to be gracious, will he shut up his loving kindnesse in displeasure.* A soule in the lack of mercy: being willing to stay it selfe on God, because he will shew mercy: being resolved however; to dye at the footest of majesty, to be crusht by his scepter: this is a soule which confides in God. And the Lord who knowes the anguish, and distresse of the confiding spirit, will heale, and restore it, to strength, and comfort. It shall be established, when all the careles ones of the world, shall be terribly shaken, and shattered, in all their hopes. Consider what the Prophet writes. *Why sayest thou, O Jacob, and speakest O Israell, my way is hid from the Lord, and my judgement is passed over from my God &c. He giveth power to the faint, and to them that have no might, he increaseth strength: even the youths shall faint and be weary, and the young men shall utterly fall: but they that waite upon the Lord shall renew their strength they shall mount up with wings as Eagles, they shall runne, and not be weary, and they shall walke and not be faint.*

Isai. 40. 27,  
39. 30. 31.

Thus may every one try, and experimentally find, whether God is to them, as he is to others, the only confidence. For he is saith the Psalmist *the confidence of all the ends of the earth, and of those who are a farre off upon the sea.* Let us therefore of these western ends of the earth, be still confident, though we see nothing but things terrible: because by these the Lord worketh his Churches deliverance; manifestts his owne righteousness; answereth his peoples desires, and expectations, and declareth himselfe to be the God of all his servants salvation; and therefore worthy to be made the confidence of them all farre and neere, by land and sea, in all places.

FINIS.

Iuly 25.  
1644.Imprimatur  
Joseph Caryl.

THE <sup>7</sup>  
SEASON

FOR

Englands Self-Reflection,  
AND

Advancing Temple-work:

DISCOVERED

IN A SERMON

PREACHED

To the two Houses of Parliament; At

*Margaret's Westminster, Aug. 13. 1644. be-  
ing an extraordinary day of Humiliation.*

---

By THOMAS HILL B. D. Pastor at Tychmerst. in  
Northamptonshire, A Member of the Assembly of Divines.

---

*The Harvest is past, the Summer is ended, and wee are not saved. Jer.  
8. 20.*

*Now set your heart and your soule to seek the Lord your God, arise there-  
fore and build yee the Sanctuary of the Lord God, &c. 1 Chron. 22. 19.*

---

LONDON,

Printed by Richard Cotes, for John Ballamy, and Philemon Stephens.

1 6 4 4.

THE

2

Advances

IN A

PROGRESS

TO THE HONORABLE

MEMBERS OF THE

LEGISLATIVE COUNCIL

OF THE PROVINCE OF

ONTARIO

IN THE YEAR 1891

BY THE

COMMISSIONER OF THE

LANDS AND SURVEYS

OF THE PROVINCE OF

ONTARIO





TO THE  
RIGHT HONOURABLE  
THE  
House of LORDS, and  
THE  
Honourable House of COMMONS  
Assembled in  
PARLIAMENT at WESTMINSTER.

**T**HE Lord Jesus Christ, whose name is wonderfull, hath reserved for this last age of the World, wherein hee intends to do great things for his Church and against his enemies, the accomplishment of many precious promises, and the discovery of most glorious providences. Amongst all other your State observations, I hope you treasure up the experiences of his wonder-  
A 2 working

## The Epistle Dedicatory.

working hand for you since this happy Parliament began, that so you may grow eminent as well in Christian, as in state-wisdom. Never had any Assembly of Counsellors in England, greater reason then you, to say with the Psalmist, Psal. 139. 17. How precious are thy thoughts unto mee, O God : how great is the summe of them ! It were well worthy your wise care, to take some course, what ever it cost, by a discreet and faithfull pen, to preserve the story of Gods providence about you since these troubles began, that so his honour might live therein, when you are dead.

Its true indeed, the Lords dispensations have been very various towards you, and the method of his counsels, past finding out ; As the Iiraculites in the wilderness, were sometimes not far from Canaan, and then cast back for a long time ; so you sometimes begin to think your selves got neere the shore, and to discover the Land, some hopes of a gracious issue, then a new storme arises and drives you into the main Sea again : witness your present straites, your renewed perplexities. Amongst other reasons hereof, this may bee one ; It may bee God will not finish your state-affaires, till you are more vigorous in his Temple-work.

## The Epistle Dedicatory.

work. *Who knows how soon poore England, yea and all the three Kingdoms, might become gloriously happy, could you remove such obstructions, as interrupt the building of Gods house? Your selves are not a little concerned in the expediting this great businesse of settling the Church; opinions of most dangerous consequence begin now to spring up amongst us. The controversie is not now onely betwixt congregationall and classically Divines, (who are called Independents, and Presbyterians) in point of Church government; (There seemes to bee some good hopes of a faire accommodation betwixt them) But with such others also who vehemently cry down not only the power of Ecclesiasticall Synods, but likewise the Authority of the Civill Magistrate, in matters of Religion, thereby at once opening a doore to all licentiousnes in opinion & practice, even for Iewes, Turkes, and any whomsoever. The Good Lord stirre up your hearts who have so great a share in the managing, and in the successie of the great work in hand, to do what becomes you in such times as these are; When so many of your own Ranke (the Lord humble them for their unfaithfulnesse) have deserted their Trust, You have obtained this great mercy, this*

*See Bloody Tenent.*

A 3 high

## The Epistle Dedicatory.

1 Cor. 4. 7.

*high Honour, to be employed in Temple-service. I hope you often consider, who hath made you to differ, and what he at this time expects from you.*

*You will please to allow mee the boldnesse to put you in mind of Davids carriage, who, when the three mighty men brake through the Host of the Philistims, and drew water out of the well of Bethlehem, 2 Sam. 23. 16. He would not drinke thereof, but poured it out unto the Lord: and hee said, Bee it farre from mee O Lord, that I shall doe this? Is not this the blood of men that went in jeopardy of their lives? therefore hee would not drinke it, ver. 17. The tranquillity and many sweet refreshings, the liberty and opportunity of doing Service to Church and State in the Parliament which you enjoy; Is it not the blood of very many men? How often have your Noble and courageous Generall with other VVorthies of the first Magnitude, jeopardded their lives in the High places of the field to secure you in your Houses, in your employments? How much trouble and hazard have our deare Brethren of Scotland undergone to themselves and Kingdom, to keepe You from the danger of popery and slavery? yea how many thousands, some of all ranks, (it  
may*

## The Epistle Dedicatory.

may make us bleed with sorrow to number them) have already shed their dearest blood, that you may possesse your lives and estates? God forbid, bee it farre from any of you, that what is purchased at so deare a rate, should bee prostituted to your own selvisheesse, or any ignoble service. Let all you have, rather be powred out to the Lord, and consecrated to his service in building him an House, who hath loved you so much and given so many men for your lives. Isa. 43. 4.

It was an high strain of couragious Rhetorique, in one of the City Souldiers at Newbury fight, (as it is related from good hands) who, when hee lay bleeding under mortall wounds, breathed out this admirable expression: O that I had another life to loose for *Jesus Christ*! O that I had another life to loose for *Jesus Christ*! Let this speech live in you after his death. Bee willing at least to sacrifice the improvement of your Lives, which cost the precious blood of Christ, and many of his deare members, in lifting up his Name, and advancing his Temple.

Nehemiah, when hee would incourage them in building the wall of Ierusalem, notwithstanding all the scoffes of the adversaries, after hee had armed the Labourers, Nehem. 4. 13. 14. Hee said



## The Epistle Dedicatory.

said unto the Nobles, and to the Rulers, and to the rest of the people, Bee not afraid of them, remember the Lord which is great and terrible, and fight for your brethren, your sonnes and your daughters, your wives and your houses. *The Lord in mercy turn your fighting into building, and rebuke your enemies, that you may have more liberty to build his House.*

*Herein I can rise higher then Nehemiah; you build not onely for your Sonnes and Daughters, but for the Lord, who is the Husband of his Church, the Prince of Peace, the King of Glory, that hath prepared an house eternall in the heavens, for all that sincerely build his house here*  
1 Cbr. 23. 16 *on Earth. Arise therefore and bee doing, and the Lord bee with you. Which is the hearty prayer of him, who,*

Though most unworthy,  
desires to serve you faithfully  
in the advancing Temple-work.

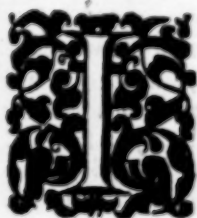
THOMAS HILL.



ENGLANDS SEASON  
FOR  
Selfe - Reflection,  
AND  
Advancing Temple - worke.

HAGGAI 1. 7, 8.

- 7 *Thus saith the Lord of Hosts, Consider your wayes.*  
8 *Goe up to the Mountain, and bring wood and build the House, and I will take pleasure in it, and I will bee glorified, saith the Lord.*



*In* reading the Holy Scripture, that you may gain *Preface.*  
a more *comprehensive* knowledge thereof, you shall  
doe wisely, as to observe the *originall* Language,  
in which the Holy men of God spake, and to  
borrow what *light* you can from the *neighbouring*  
words, in the context; so withall very seriously  
to inquire into the *Method* of the *severall* bookes  
among themselves; Hereby might you often  
find the understanding of one booke to bee as a *key* to unlocke ano-  
ther, to which it hath a peculiar reference. In the *generall* were you  
well

Search the method of the books of Scripture amongst themselves,

See Ludovic.  
Capel. Histor.  
Apostol.

See Danew his  
Preface to Com-  
ment. on the  
small Prophets,

See Parau in  
his Prolegom.  
on the Epist. to  
the Romans.

well acquainted with the five Books of *Moses*, (they being the *Basis* of all the rest) were a good preparation for your more intimate knowledge of the whole frame of Scripture. Then for the particulars, if you would clearly understand the *Psalms*, read the Books of *Samuel* much, especially the *Second*; many of the *Psalms* being penned occasionally, upon some passage of Story there mentioned, they will thence receive much light. And if you desire to bee well versed in the *Prophets*, read over and over the two Books of the *Kings*, and the Second Booke of *Chronicles*, where you have the History of the *Kings of Israel* and *Judah*, in whose dayes the severall Prophets did prophecy; as doubtesse in the New Testament, distinct knowledge of the Story of the *Acts of the Apostles*, would make many of their *Epistles* much more familiar to you.

You must not conceive (as too many doe) that the *Res gesta*, the things contained in the Scripture, were acted in the same order, wherein the Books are ordinarily ranked up in your Bibles. Let none thinke that *Isaiah* was the first of the *Prophets* in order of prophecying, because hee is now plac'd first; (Learned men conclude out of 2 *Kings* 13. 25. that *Jonah* prophecyed first of all the fifteen Prophets) Nor that *Pauls* Epistles to the *Romans*, and to the *Corinthians*, were the first hee wrote, because now so placed amongst the Bookes of the New Testament. They who mind the story of the *Acts of the Apostles*, affirm the Epistles to the *Thessalonians*, to have the precedence. Who ever ranked the Bookes of the Prophets, and the Epistles of the Apostle *Paul*, did rather consider the quantity of the volume then the order of the Contents in them.

It's true, whereas the *Prophets* are ordinarily cast into three ranks, some who prophecyed before the captivity of *Babylon*, as *Isaiah*, *Jeremiah*, and others, giving the people warning of it; some who were appointed to bring them cordials, in the captivity, as *Ezekiel*, and *Daniel*; some to quicken and direct them, after their returne from the captivity, as *Haggai*, *Zechariah*, *Malachi*; These three you shall find in their proper place, which is to bee last in order. In reading them it is good to joyn the History with the Prophecy, one will illustrate the other.

There are little Historical Books which have some contemporaneity with these, as containing the story of Gods providence about his people, and their carriage towards him after their returne from the

See  
*Nehemiah*.

the captivity. If you please to cast your eye upon *Ezra 3. ver. 1.* there you shall finde, upon the cessation of the building of the Temple, mentioned, *Ezra 4. 23, 24.* God stirred up *Haggai*, and *Zachariab*, to prophecy to the jews, as here, *Hag. 1. 1.* *The word of the Lord came by Haggai the Prophet unto Zerubbabel, the sonne of Shealtiel Governor of Judah, and to Joshuah the sonne of Josedeck the High Priest, whom hee finds readily willing to bee ingaged in Gods work;* This you may observe in all stories.

*When the Lord hath any glorious designe to carry on, hee prepares some active Instruments to concurre with him therein.*

Here *Haggai* was raised by God to stirre up *Zerubbabel*, *Joshuah*, and the people, they were fitted to entertain the Prophets counsell, and to concurre with God in his great worke, as appeares most clearly, *Ezra 5. 2.* and *Hag. 1. 14.* where you have a most proper Echo to *Haggai* his Sermon, a joynt contribution of their indeavours, *The Lord stirred up the spirit of Zerubbabel, the spirit of Joshuah, and the spirit of all the remnant of the people, and they came and did worke in the House of the Lord of Hosts their God.* And when the Lord intended to employ *Luther* for the discovering and confounding the *Abominations* and *usurpations of the Pope*, what a Trainee was there laid for that work, in the unexpected concurrence of others with him at that very time? Then were there some great persons stirred up by God, to appeare for him and protect him from the fury of his Adversaries, as the *Duke of Saxony*, &c. About that time there were some *Learned men*, furnished with ability and courage to second him; as *Zwinglius*, &c. yea, and then some Cities prepared to receive his Doctrine, which so many others persecuted. As it was in *Judah*, in *Hzekiah* days, *The hand of God was upon them to give them one heart,* *2 Chron. 30. 12.* So in *Germany* in *Luthers* time.

The same happy experience have wee found amongst our selves: when the Lord was pleased to arise to have mercy upon his *Sion*, first in *Scotland*, and now in *England*; what a constellation of providences hath appeared, in awakening the spirits of so many, to bee vigorously active for the blessed worke of Reformation? According to that in *Psal. 110. 3.* *The people are willing in the day of his power.* Some of our *Zerubbabels*, of our *Joshuahs*, and of the remnant of our people, have been more willing then formerly to bee ingaged in Temple-works. God will either finde or make Instruments to serve his purpose

In reading  
Scripture compare  
Historicall  
and Propheti-  
call bookes.  
Verse 1.

Note,

See *Slidens*  
*Comments.*

*Psal. 102. 13,*  
*14.*  
Marke the constellation of divine Providences in *Scotlands* and *Englands* Reformation.

pose in advancing his owne great designe.

Verse 2.

But bee the worke never so good, there will bee some obstructions, and though some Instruments bee prepared for action, yet there are too many ready to retard the best and most plausible things. Hereupon this man of God, the Prophet *Haggai*, being sent with a Message to quicken the building of the Temple; First, begins with complaints of their negligent intermission, in the Lords Worke, discovering the carnall principle, which did mis-lead them, *ver. 2. This people say, the time is not come, the time that the Lords house should bee built. The Babylonish furnace had not burnt up all their drosse, they had been seventy yeeres at the Schoole of affliction, and yet many of them very poore proficients. They made good Solomons Proverbe, chap. 27. 22. Though thou shouldest bray a fool in a mortar among wheat with a pestell, yet will not his foolishnesse depart from him.*

Indeed they doe not here bluntly, and peremptorily refuse to joyne in building the Temple, but indeavour cunningly to put it off.

Note.

*Slothfull spirits will study pretences and excuses to palliate their negligence in the Lords worke.*

And where ever it light they care not, so they may but shelter and justifie themselves in their own omissions.

They will bee so presumptuous as to devolve their Negligence in re-edifying the Temple upon Gods providence, as if by those lets which had been an hinderance unto them, God had showne, that hee would have the worke deferred till some other time, and rather then they will bee put out of their pace, they will likewise cast reproach upon the zeale and forwardnesse of those who began to lay the foundation of the Temple, so soone after they returned from the Captivity. Their sloath and subtilty prompts them to cry out in this disparaging and discouraging language: *The time is not yet come, the time is not yet come.*

▲ strong antipathy against rebuilding the Temple in all ages.

This is the very same spirit, which now adayes breathes in our Anti-Reformers, (all carnall men, as carnall in all ages, are acted by the same principles) they cry impetuously, What need wee bee so forward in Reformation? cannot wee stay and do things by degrees? Oh how long doe you thinke should *Haggai*, *Zerubbabel*, and *Josuah*, have stayed for the building of the Temple, if they had waited till *Rebum* the Chancellour, *Shimsai* the Scribe, the Samaritan, and



and the slothfull party had been willing, heartily to joyn with them? even as long as our Brethren of Scotland, and Gods servants in England should have expected, before the Popish and Prelaticall party will concur with them to advance a Scripture Reformation. They all will still bee pretending something for their delays.

But the Prophet well knew that the true reason of their intermitings was the contempt of Gods service, and their carnall affection to their own ease and pompe. This hee further reproves and confutes, ver. 3, 4, 5, 6. by two arguments.

Verse 3, 4, 5, 6.

First, one drawn from the shamefull preferring themselves before God. ver. 4. *Is it a time for you, O yee, to dwell in your seiled houses, and this house lye waste?* most unlike to David, who sware unto the Lord, Surely I will not come into the Tabernacle of my house, untill I finde out a place for the Lord; an habitation for the mighty God of Jacob. Psal. 132. 2, 3, 5. And as unanswerable was this carriage of theirs to all that distinguishing respect and indulgence which God had vouchsafed them, in preserving and bringing them out of the Babylonish prison.

2 Sam. 7. 2.

Secondly, another drawn from those smarting evidences of Gods displeasure, against their negligence, ver. 6, 7. *Now therefore, thus saith the Lord of Hosts, Consider your wayes, ye have sown much, and bring in little, &c.* And then like a good Physitian, after the discovery of a dangerous disease, hee applies a futable Remedy, hee proceeds to exhortation, ver. 7, 8. where you have:

First, *The Person speaking, the great God, Thus saith the Lord of Hosts.*

Division of the Text.

Secondly, *The Counsell hee gives, consisting of two branches:*

The first looking backward, ver. 7. *Consider your wayes:* they must bee finding out what hath been amisse heretofore. Read over former neglects and successles.

The second looks forward, what they were now to bee doing, ver. 8. *Go up to the Mountain, and bring wood, and build the house: which hee backs with undenyable reasons, and I will take pleasure in it, and I will bee glorified, saith the Lord.*

I will beginne with the Person speaking: It is not onely *Thus saith the Lord*, which had been enough to have put them upon the most

serious

serious consideration of their wayes, but divers times in this Chapter, and in such other places of Scripture, where the people of God met with Armies of adversaries to hinder them from building the Temple; hee speakes to them as the Lord of Hosts. Whence you may observe:

**I Observat.**

*When the People of God conflict with much opposition in doing his great worke, then especially is hee pleased to make known himselfe, as the Lord of Hosts.*

V. Bish. Lake  
Serm. 8. on Iſa.  
27.

“At the first there was but an Hoast, *Tſebam*, in the singular number, but one Army, Gen. 2. 1. *Thus the Heavens and the Earth were finished, and all the Hoast of the Creatures*; Indeed when *Adam* had fallen, then it is *Tſebasth*, ever since God said, Gen. 3. 15: *I will put enmity betwixt the Serpent and the woman; and between their seed*: there have been two Armies on foot in the field, the *Dragon* and his Angels, contending against *Michael* and his Angels, yet the Generall is still but one, who is Lord of Hosts.

*Quest.* Why is God so often called the Lord of Hosts?

*Ans.* There are divers good reasons why his creatures may be called his Hoast, as *Exod. 12. 41. Psal. 148. 2.*

First, for their multitude, they are very numerous.

Secondly, for their Order, they are most wisely ranked in reference to the service of their Commander.

Thirdly, in regard of their ready obedience to their great Generall. All creatures stand ready in battaile array, prest to doe the will of God, as an Army set in Martiall Order.

Fourthly, some adde a fourth, God hath a speciall providence in governing the affaires of warre. Hee brings the Sword, *Levit. 26. 25. And hee makes Peace, Psal. 46. 9.* and therefore may well be called the Lord of Hosts.

*Quest.* Why doth the Lord then especially delight to make known himselfe as the Lord of Hosts, when his people meet with opposition in doing his great worke?

*Ans.* It is the great wisdom and goodnesse of God, to represent himselfe by such Names, Titles, Relations, and Resemblances, as may most suitably discover his owne Glorious excellencies, and best draw forth the exercise of his childrens graces towards him. In the

*Exercitus,*  
1 *A copia.*  
2 *Propter ordinem*  
3 *Propter obedientiam,*  
V. *Paracum in Genes. 2. 2. 1. Psal. 103. 20.*

the New Testament, according to the riches, sweetnesse, and clearnesse of the new administration of the Covenant, God is known to his People, as the *Father of our Lord Jesus Christ*, 1 Pet. 1. 3. as the *God of all Grace*, 1 Pet. 5. 10, as the *God of Peace*, 1 Thess. 5. 23, but seldome as the *Lord of Hosts*. I can remember it but twice there, in Rom. 9. 29. and in Jam. 5. 4. though in some copies, in Jam. it is mis-printed; the *Lord of Sabbath*, in stead of *Lord of Sabbath*.

In the Old Testament (as some reckon) you shall finde the Lord of Hosts, at least two hundred times, and most frequently in *Haggai*, and *Zachary*, when the people of God were employed, about *Temple-worke*, and contended with many adversaries therein. In the second chapter of *Haggai*, you have it five times in foure verses, as in the 6, 7, 8, 9. verses, and in the eighth Chapter of *Zachary*, which consists but of three and twenty verses, you have no lesse than eighteen times, *The Lord of Hosts*.

God who is All-sufficient, accounts this his glory, to make known himselfe answerably to all the exigents of his Churches. When the Devill musters up forces against them, hee will approve himselfe the *God of Hosts*, such a God who is able to doe more for them, than the Dragon and all his Angels can doe against them;

Then let us this day lye before God, with an humble satisfaction of spirit, in the midst of all these commotions and confusions that are now in England, or any of the three Kingdomes. Our God being the *Lord of Hosts*, could have prevented them, and can allay them, stilling the proudest waves as hee pleases. Hee knows how to preserve his Friends, and to reserve his Adversaries, 2 Pet. 2. 9. Hee who can command light to shine out of darkenesse, 2 Cor. 4. 6. can as easily bring order out of confusion; and unlesse hee could bring good out of evil, hee who is the Supream Governour of the whole world, would never suffer any evil to befall his People. It doth not argue any defect either in his power or love, that his people in England have so long smarted, and still goe under such heavy pressure, but it is the manifold various wisdom of the great Lord Generall, so to marshall all his Hosts, as they may doe execution according to the Counsell of his will, and all in reference to his grand designe, *The advancing his own great Name in the salvation of his People*.

You

Vse 1.  
Instruction.

Ephes. 3. 10.

you have no reason to mutter, because sometimes it is *male con bonis, & bene cum malis*, because sometimes the godly suffer, and the wicked prosper, (mis-interpreting such providences, humours and feeds Atheisme) why should not you allow God the honour of his Sovereignty? Hee is the Lord of Hosts, and as hee makes use of his prerogative in saving the soules, and in using the parts and abilities of men, so likewise in the sparing and afflicting of them. The same God who *Isa* 4. 56. hath said, *Hee will create upon every dwelling place of Mount Zion, and upon all the Assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, &c.* by way of protection; hath likewise said for affliction, *Isa* 45. 7. *I forme the light and create darknesse, I make peace, and create evill, I the Lord doe all these things.*

It is good therefore, when God is come out of the habitation of his holinesse, for all flesh to bee silent before him, *Zach* 2. 13. and in stormy times to saile by the Psalmists Compassse, *Psal* 37. 7. be silent to the Lord, and waite patiently for him. If God bring thy estate low, get thy spirit as low. If God break and shatter the kingdome, get thy heart broken and humbled under his mighty hand. Let thy soule lye levell with Gods providence. Remember the God of Hosts is his name, *Amos* 4. 15.

1 Pet 5 6.

Vse 2.

Caution against  
carnall feare in  
conflicting  
times.

*If God delight in conflicting times to represent himselfe to his Church as the Lord of Hosts:*

Then beware of cowardly feare, suffer not your selves to bee discouraged by the most potent aduersaries, when you are engaged in his worke who is the God of Hosts. Solomon tells us, *Prov* 29. 25. *The feare of man bringeth a snare; but who so putteth his trust in the Lord shall bee safe.* Carnall feare betrayes reason, as well as faith, when it is predominant: Thousands in England have found this true by wofull experience, who out of distrustfull feares, chusing rather to sin than to suffer, have miserably insnared themselves, whereas if by faith they had taken Sanctuary in him who is the Lord of Hosts, hee would have been their safety, their high place.

What though puissant Armies should combine, and raise great mountains of opposition in the way, yet the great Lord General who commands heaven and earth, will carry on his own worke. Hence hee gives a challenge to those mountainous Adversaries who

did

did hinder Zerubbabel in *Temple-work*: *Zach. 4-7. Who art thou, O great Mountain? before Zerubbabel thou shalt become a plaine, and hee shall bring forth the head stone thereof with shoutings. But how should this bee carryed on? not by might nor by power, but by my Spirit, saith the Lord of Hosts. What though enemies doe most proudly insult? then remember what the Lord saith, Zeph. 2, 8, 9, 10. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their borders. Therefore, as I live, saith the Lord of Hosts, the God of Israel, surely Moab shall bee as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and saltpit, and a perpetuall desolation: This they shall have for their pride, because they have magnified themselves against the people of the Lord of Hosts. In defiance to the pride of railing Rabshakehs, the Lord of Hosts will still appeare like himselfe, in the behalfe of his own people; even when their power is gone; The Lord shall judge his people, their enemies shall slide in due time, Deut. 32. 35, 36. not alwayes in our time, but in due time. Often his childrens extremity, proves his opportunity to helpe, as 2 King. 14. 25, 26.*

Suppose your Army should bee in straits, the cause is still the same, and your God is still Lord of Hosts, possibly this may bee his Method, to our Redemption, first, to humble us, before hee will exalt us. I hope you keepe a fresh remembrance of the late *glorious successe* in the *Northerne parts*, so far beyond your thoughts and hopes: Underprop your spirits when they beginne to sinke, with a branch of that *Psalme* which *Luther* delighted so much to sing, when the Church was in troubles, *Psal. 46. 7. The Lord of Hosts is with us, the God of Jacob is our refuge.*

If second causes should faile, the first cause the Lord of Hosts, can supply or govern their deficiency to his peoples advantage. Hee is great in *counsell*, and mighty in *work*, a God that will do wonders rather than suffer his own cause or people to miscarry, no reason therefore in the worst times to bee discouraged.

Hence learne this Lesson, very seasonable for these Military times.

On Marston-  
moore, July 2.  
1644.



Use 5.  
Direction.

Bee improving daily this Stile, whereby God makes known himselfe to his People, as the Lord of Hosts.

Engage the  
Lord of Hosts  
by Prayer.

As you endeavour to fortifie your selves, and the Kingdome against numerous adversaries, so withall bee sure to cry mightily by Prayer to him who is the God of Hosts. It is a peece of singular Christian skill, when you addresse your selves to seeke God, then by an eye and hand of Faith to single out those divine perfections in him, which are most suitable to your exigents. In these times of sad and bloody distractions in all the three Kingdomes, when so many are up in Armes, concurring with the Irish Rebels, who would plunder us of our Religion and lives, as well as of our Liberties and estates; it is a most proper season for us all, to muster up our teares and sighes, to besiege Heaven with our importunities, that wee may engage the Lord of Hosts to appeare on our side; Let us say, as in Psal. 74. 22, 23. Arise, O God, plead thine own cause; remember how the froward man reproacheth thee daily, forget not the voyce of thine enemies, the tumult of those that rise up against thee increaseth continually.

Oratio lenit.  
Lachryma cogit.

It might produce a cloud of witnesses to encourage your Prayers. You may read Exod. 17. 11. When Moses held up his hand Israel prevailed, and when hee let down his hand Amalek prevailed. This lifting up of his hands was partly to hold forth the Rod, as an Ensigne to strengthen the Faith of the Souldiers, and also to expresse the lifting up of his hands together with his heart in Prayer. Here you may see a different successe of the Israelites, accompanying the different gesture of Moses body, by the wise providence of God, appointed to bee a reall expression, both how forcible Moses prayers were, and also how weake the Israelites were in themselves, if God (of whose assistance the Rod was a signe) should not stand on their sides. Who would not then, night and day lift up their hearts and hands, making use of their interest in the Lord of Hosts, in the behalfe of his con-  
sisting people?

How did Jacob overcome enraged Esau, but by overcoming with his Prayers, the Great God of heaven, who hath a Throne  
in

in all mens spirits? God was pleased, as appears in *Gen. 32.24* to condescend to wrestle with *Jacob*, both for his instruction, and his consolation, hee would teach him hereby that hee must be content to bee a *wrestler*, and that therein hee should bee victorious. *Jacob* had power with him and prevailed, when hee wept and made supplications unto him, *Hos. 12. 4.* who in *ver. 7.* is the Lord of Hosts. Hee wrestled with him by his importunity in prayer, *Gen. 32.26.* *I will not let thee goe except thou blesse mee.* Let us now when wee are humbling our selves before the Lord of Hosts, deale like wrestlers. They will first spy out their advantage, and there lay fast hold: Secondly, they pursue it with diligence. Set faith on work, to spy out Gods Attributes, his Promises, or any thing in him, whereon you may lay hold, and resolve to take no denyall, say every one, *I will not let the Lord of Hosts goe till hee blesse us* with hopes of a gracious deliverance from our desolating troubles.

Vide Paraphr  
in Gen. 32.

Praying Chri-  
stians shall bee  
wrestlers.

Admit your Army bee in great straits, so was *Asa* and his Army, *2 Chron. 14.* you may read *ver. 9.* A mighty Host of a thousand thousand, came out against him. Hee made first his approaches to the great God by fervent prayer, *ver. 11.* And *Asa* cryed unto the Lord his God, and said, Lord, it is nothing with thee to helpe whether with many or with them that have no power. Helpe us, O Lord our God, for we rest in thee, and in thy name wee go against this multitude. O Lord, thou art our God, let not Man prevail against thee. Hee doth not say, against us, but against Thee; Hee did wisely interest God in his Cause, and thereby was triumphantly victorious, *ver. 12, 13, 14, 15.* So the Lord smote the *Ethiops* before *Asa*, &c. The Parliament hath *Asas* advantage, they appeare in the Cause of God, they may with the more boldnesse presse the Lord of Hosts to ingage himselfe for them; and though you cannot find a particular promise of good successe expressly made unto you herein, yet the Lord of Hosts hath a particular over-spreading providence, on which you may depend in all your undertakings.

Junius renders  
it, Decies cen-  
ties millium.  
And the Gene-  
rales hundred  
thousand.

The same successfull Method did *Jehoshaphat* use when hee was in feare of numerous and potent adversaries, *2 Chron. 20.3.* Hee feared, and set himselfe to seek the Lord, and proclaimed a Fast. Some men would onely have complained in discontent against their ene-

When you  
pray, single out  
the most pre-  
valing Argu-  
ments,

Appeal to the  
Lord of Hosts,

As well as  
pray in times  
of trouble,

mies, others in policy would only make warlike preparations, but good *Jehosaphat* would in the first place try what hee could doe with God by Fasting and Prayer, (that is a good feare which drives us to God, and begets Prayers unto him.) In his prayer (as prudent men use to doe in their Petitions to Princes) hee gathers together many strong Arguments. Hee well knew that much of the strength of our Prayers lyeth in the strength of the Arguments wee therein use; first, hee draws an Argument from God himselfe, and his Covenant, whereby they had interest in him; ver. 6. from his powerfull providence, and from their former experience, from Gods promise, from the Enemies, and their cruell opposition, ver. 6, 7, 8, 9, 10, 11. And lastly, hee appeales to God himselfe with much Rhetorick, ver. 12. *O our God, wilt thou not thus judge them? for we have no might against this great company, that cometh against us, neither know wee what to doe, but our eyes are upon thee.* Why should not wee take this course? Wee have been for many moneths, and for some yeeres ingaged in a bloody warre, wee have in severall Battailles appealed to the sword for justice upon the *Sonnes of violence*, (the Campe is the supream Judicatory) let us now goe one step higher; As *John Huss*, when hee was condemned by his Popish Judges, appealed to *Jesus Christ*, the most high Judge; So let us appeale from enemies, yea and look above Instruments, let us put our cause and all our affaires of greatest concernment, into the hands of the Lord of Hosts, desiring him to judge betwixt us and our adversaries. Hang confidently upon that branch of his own word, *Jer. 50. 33, 34. Thus saith the Lord of Hosts, the children of Israel and the children of Judah, were oppressed together, and all that took them captives held them fast, they refused to let them goe; Their Redeemer is strong, the Lord of Hosts is his Name, hee shall thoroughly plead their cause, that hee may give rest to the Land.*

But withall when you have prayed, Remember that you are your Prayers. All your worke is not done when Prayer is ended. As you waite expecting that the Lord should make good your Petitions, so you should worke and do good according unto them, (by your prayers you ingage your selves as well as God.) This were an excellent temper of Spirit in these conflicting times. To pray

pray with so much fervency, as if you were to carrie on things onely by the power of your Prayers; and yet also to act with so much diligence, as if you were to worke out Englands welfare by the strength of your owne indeavours. You have good *Jehosaphat* in the same place, 2 Chron. 20. for your happy pattern herein, ver. 20. &c. hee did very industriously act, consult, as well as pray. Hee first prayed that hee might bless his actions, then he acted that hee might backe his prayers; by both he became very victorious over his enemies. The Lord of Hosts so wonderfully appeared for him against his adversaries, that rather then they should prevaile, they should help to conquer and destroy one another, ver. 23.

Come we now to the second observation; In that the Prophet presseth upon them with *ingeminations*, in the name of the Lord of Hosts, verse 5, & 7. Now therefore, to consider their wayes, being their endeavors did not prosper, verse 6. *Tee have sowne much and bring in little, yee eat and have not enough, yee drink &c.* in divers kinds Gods disfavour was manifested, whereupon he calls on them, ver. 7. to consider their wayes. Hence learn;

When the hand of God is stretched out against a people, it is then a proper season for them to set their hearts upon their wayes, and seriously to consider them.

2. Observ.

Consider your wayes. It is in the Hebrew, set your hearts upon your wayes, doe not onely by direct acts in a brutish manner, follow on what is before you, and without your selves, but retire in words; seriously fix your hearts upon your owne waies, that you may know and consider them. *Considering* imports a bending of the mind to thinke upon and observe any thing. The hearts reflecting upon its owne courses, by comparing them with the rule of Gods word, and withall here undoubtedly it implies a weighing the events and successes of their affaires, how God blesses and prospers them.

The holy Ghost commends unto us the considering of our wayes, as a singular meanes to steere our courses aright: It may possibly prevent the commission of sin, *Psal. 4. 4. Stand in awe and sinne not, commune with your owne hearts.* Prov. 4. 26, 27.

C.3

Ponder

Ponite cor vestrum super vias vestras, i. expendite quæso negotiorum vestrorum eventus atque successus. Inspicite penitus ut res vestre sese habeant, & mox aperta videbitis Dei vobis irati argumenta. *Quali. in Hagg.*

Excellency of  
self-consider-  
ing.

Ponder the path of thy feet, and let all thy wayes bee established: turne not to the right hand nor to the left; remove thy foot from evil. It may reduce the straying soule when it hath sinned, *Lament. 3. 40.* Let us search and try our wayes, and turne againe unto the Lord. The Devill well knows the spirituall advantage that may be gained by this practice, and therefore doth still with all his might upon every occasion oppose it.

You shall ordinarily find, that people are more easily drawne to read then to pray, and will sooner be perswaded to move in a track of customary praying, then seriously to consider themselves: The more necessary any duty is, the more opposite Satan and our wretched hearts are thereunto. Amongst all others, whether Merchants, Travellers, &c. Consideration hath great influence; and without exception is as usefull in Christianity: And especially is most seasonable for Christians in evill times. This is one of *Wise Solomons* Oracles, *Eccles. 7. 14.* In the day of prosperity bee joyfull, but in the day of adversity consider. Every one can in the day of adversity complaine of their wants and troubles, can quarrell with the faults and impotency of Instruments; yea, and will very frequently repine at the dispensations of Gods providence; whereas the proper worke were to apply themselves to a serious consideration of their owne wayes. When you feele the smart of an evill of punishment, then you should bee searching for the evill of sinne; consider then both the inflicting and the procuring cause, who it is that smites, and why he smites.

Quest.

Why is the consideration of our waies so seasonable when Gods hand is stretched out against us?

Answer. 1.  
Reasons why  
consideration  
of our wayes is  
so seasonable  
in times of  
trouble,

Because such *inside worke*, as it is a good fruit of Heavenly wisdom, so it may bee an evidence of our sincerity, which will prove an excellent cordiall to cheare us in evil dayes.

Hypocrisie may teach us to multiply out-side performances, sincerity draws the heart inwards to selfe-reflection, and to employ it selfe upon its owne wayes, by self-considering and self-judging. The bodily eye sees other things, but not it selfe, so the eye of the carnall mind: hence the Lord complains of their wickednesse appearing here, *No man saith*  
*What*



What have I done, Jer. 8. 6. But the more seriously any lay out their thoughts how to discover the evill of their owne wayes, the greater matter of rejoycing they have at home, what ever evils they meet withall abroad. The testimony of such a *consolation* in the worst times, would bee a *continall feast*, when to him that wants it, *All the dayes of the afflicted are evill*, Prov. 15. 15.

Secondly, considering of our wayes is the most proper *echo* of Gods *correcting hand*, and that spirituall *improvement* hee expects wee should make of his *chastising us*, Mic. 6. 9. *The Lords voice cryeth unto the City, and the man of wisdom shall see thy Name, Heare yee the Rod, and who hath appointed it. God speakes not onely by his Word, but also by his works, and that with a louder voice, hee calls by his word, but hee cries by his Rod; even to this very end, that wee may consider what he saith by it. Our present Rod which hath whipped so many thousands to death, since this unnaturall Warre began, preacheth this doctrine of self-consideration unto ENGLAND.*

In 1 King. 8. Solomon makes divers Prayers at the dedication of the Temple, answerable to the severall exigents of Gods people, one is that God would *bear* their prayers, and *maintaine their cause* when they goe out to battell against their enemies, vers. 44, 45. And suppose they then sinne against God, and provoke him to deliver them into the hand of the enemy: yet their case is not desperate, verse 47. *If they shall be-thinke themselves, and repent, then beare their prayer, and maintaine their cause*, ver. 49.

1 Kings 8. 47.

Where you see that retiring into their owne hearts, and bringing their hearts, upon their wayes, is that which the Lord looks for in the evill day, before they shall find deliverance. When this is wanting hee complains by his Prophets, as of Israel in *Agas 4. yet have ye not returned unto me*, this expression is found foure severall times in the same Chapter, ver. 6, 8, 10, 11. They did not return unto the Lord, because by his judgments they did not first learn to return into themselves.

Thirdly, because consideration of our wayes is the most *compendious method* to our *self-humbling*, and *self-reforming*, and the Scripture way to obtaine *reconciliation with God*. David first

2 Cor. 6. 17, 18

first considered his wayes, before hee turned his feet unto Gods testimonies, Psal. 119. 59. The Prodigall Sonne came first home to himselfe, Luke 15. 17. by the consideration of his former evill wayes, before hee came home to his Fathers house to find gracious entertainment there. And then when once a sinner by his self-reflection hath learned to renounce his evils, the Lord is most ready to embrace him as a reconciled Father, with the sweetest evidences, of his love and favour, Esa. 1. 16, 17, 18. When you have learned by considering your wayes, to put away the evill of your doings from before Gods eye: come now, and let us reason together, saith the Lord. The holy God would not entertaine such a familiarity with them before they were cleansed.

By all which it clearly appeares, that as we desire a comfortable argument of our owne sincerity, to make a wise improvement of the correcting hand of our God, to bee loosened more from sinne, and to enjoy more sweet evidences of the favour of our God, in evill times especially, when his hand is stretched out, wee should set our hearts upon our wayes, and seriously consider them.

Vse 1.  
Instruction.

Here then two sorts of people their Errours in the glisse of this Truth.

Error. 1.

First, of such as set their hearts upon their worldly comforts, upon their carnall ends and interests in evill times, when Gods hand is stretched out against England, but not upon their wayes to consider and reforme them. This was Baruchs distemper, Jer. 45. 5. for which the Prophet reproves him roundly. What? when God is breaking downe what hee hath built, when God is plucking up what hee hath planted; what now art thou a seeking great things for thy selfe? Seeke them not. It is most unworthy of a Baruch, or any of Gods Servants, to be minding themselves onely, and their owne secular advantages in troublesome times, when they should bee concurring with their God in his dispensations. The Lord expects that his Judgements should drive you off from Creature comforts, into your selves, and

to thinke upon your owne wayes, that so thereby you might be drawne to neerer communion with himselfe. This were proper language for these *blacks* and *bloody times*; to bee able to overlooke your selfe-respects and advantages; and in good earnest to breath out those holy expressions, *Esai. 26. 8. In the way of thy judgement O Lord have we waited for thee, the desire of our soule is to thy name, and to the remembrance of thee.*

Secondly, another Error is of such who set their hearts and thoughts much to consider other mens wayes, that they overlooke and neglect their own. Too too many there are, who can write characters upon divers others, yet are great strangers to themselves. They are indeed *monitors*, *busie-bodies* in other mens matters, *Bishops* in other mens *Diocesses*; but in the meane time their own gardens overgrown with noisome weeds, and this not considered.

Error. 2.

1 Pet. 4. 15.  
*Alienorum inspec-  
tores, Ter-  
tul. Alieni spec-  
culatores, C) pr.*

Alasse! it is very easie to spy out the haltings of others, to complaine of the *stumbling* of some in the way, or of their *swerving* from the wayes of God; and to arraigne many as *Incendiaries* and *Malignants*; and yet never consider how many sticks wee our selves have gathered to enflame this desolating Warre. This error is so much the more dangerous, because it is so common, and withall so unbecoming the children of God, who ought presently to reflect by self-consideration, when they see their Fathers displeasure once begin to appeare: would these two sorts looke upon themselves in this glasse, they might goe away blushing with shame for such unreasonable errors.

If when the hand of God is stretched out against us, it bee a proper season to consider our wayes; then, Behold here a Caveat against carnall security, especially, in evill dayes, as most unsuitable for such a time when Gods awaking judgements are abroad. It argues a most wretched frame of spirit to fall on sleepe even under the Rod; for any to grow secure in sinne, when God is whipping for sinne is a signe of desperate wickednesse.

V/c 2.

Caution.  
Against carnall  
security under  
Gods hand.

*Solomon* gives us a double character, *Prov. 22. 3. A prudent man foreseeth the evill, and hides himself.* Hee discovers a judges

Pro-  
dens } *respicit  
inspicit  
prospicit*

ment

ment in the causes, presages symptomes aswell as in the beginnings of it, and accordingly *hides himselfe* in his God; But the simple *passie on* and are *punished*, goe plodding on in a sinfull course, by an heedlesse secure non-consideration of their wayes, and so at the last are broken all to pieces.

God expects and takes it for granted that, as in *Esa. 26. 9.* *when his judgements are in the earib, the inhabitants of the world will learne righteousness.* And is highly provoked by the contrary carriage, which you shall have expressed, *ver. 11. Lord when thy hand is lifted up, they will not see: but they shall see, and bee ashamed for their enuy at the people; yea the fire of thine enemies shall devoure them.* They who will not see the judgments of God to their humiliation, shall see them to their confusion. This doth no question multiply our Rods, and draw out the Warre from Summer to Winter, from Winter to Summer; (and who knows how long it shall continue, if we still continue secure?) in that wee have not learned by so many *reall Sermons* from Heaven, to set our hearts upon our wayes. You may observe a terrifying hint in *Ezek. 9. 8. 9.* when God was *slaying them*, as now hee is in England, they were very secure in sinfull wayes, *vers. 9. the Land was full of blood, and the City full of wrestling of judgment:* (Is not this our unhappy case?) the root of these cursed weeds was their Atheisme, they say, *The Lord hath forsaken the earth, and bee scith nat.* God would not beare this security in sin; and therefore thunders in *vers. 10. Mine eye shal not spare, neither will I have pity, but I will recompence their way upon their head.*

Our wisest men have been much puzzled, and brought to a losse againe and againe since these troubles began. Both sides at first were ready to thinke that one battaile would decide this great controvertie. But alas, standers by may see the hand of God contriving the *protraction* of these Warres, even when we have begun to please our selves with some hopes of Peace. 1. Sometimes there have been overtures of a pacification, but then not a *concurrent willingnesse* on both sides at that time. 2. Sometimes when the Parliament Forces have had good successes, they have not been so happy in *managing and pursuing*, as in obtaining their victories. 3. Again, too often, in the very nick of time for great action, there have been some *passionate selvisb clashing* among coun-  
sellors.

fellors, amongst Commanders, or both. But what lyes at the bottom of all this? Is there not a *Jonah asleepe* in the *Ship*, which occasions the storme? Are not wee still secure in our wonted sins? Doubtlesse, *Gods wise hand* so orders the great affaires of *England*, that we may feed longer upon the bitter fruits of our own wicked wayes, which wee have not yet seriously considered: we tread in *Ephraims* sinfull steps, and therefore no wonder, if wee tast of *Ephraims* judgments, *Hosea* 7. 1, 2. *When I would have heeded Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria, for they commit falshood, the theefe commeth in, and the troope of Robbers spoileth without.* (This is too true of *England*) And they consider not in their hearts that I remember all their wickednes, now their owne doings have beset them about, they are before my face. It was *Ephraims* fault, they did not set their hearts upon their wayes; they did not say to their hearts, *God remembers all our wickednesse*, hereby they plunged themselves into heavy evils. It concerns us all to watch and pray, that such security betray not *England* into more devouring calamities.

Security in sin  
lengthens Eng-  
lands calamities

Be perswaded, I beseech you, as you desire to approve your selves good Christians, good Patriots, improve the hand of God that now lyes upon *England*, to a more full consideration of your owne wayes. It is good logick, and as seasonable divinity, which the Prophet useth in ver. 5. Now therefore consider your wayes, because God is angry with you, therefore set your hearts upon your wayes.

V/c 3.  
Exhortation  
Let Gods hand  
lead you into  
your selves, to  
consider your  
owne wayes.

Religion should teach Christians not onely to meet God in the way of his ordinances, but also in the paths of his providences. It was their sinne, *Jer.* 8. 6. when God observed their carriage and language in evill dayes, *They spake not aright, they made perverse interpretations of Gods Judgements, no man repented of his wickednesse, saying, What have I done?* The Lord expected that when hee spoke to them by his judgments, they should speake to themselves of their sinnes, saying, *What have I done? what have I done?*

And if you will be awakened to consider your wayes by any judgments, then me thinkes by the *Sword*, and most of all by such a devouring *Sword* as is now drawne in *England*, it being so great



The Sword a  
grievous evil.

Levit. 26. 25  
Jer. 9. 16.

It were excel-  
lent wisdom to  
know the cause  
and remedy of  
Englands evils.

signe of Gods high displeasure against us. *Scarce ever any war managed with a greater Antipathy:* As in the naturall body, Physicians account those Diseases most dangerous, which are most complicated, where there is a concurrence of divers diseases; so in the body politick, we may call Warre, *plaga complicatissima*; War for the most part, especially if it continue long, brings with it cruelty and oppression, breeds prophanesse and Atheisme; Germany hath had sad experience hertof, God grant England may not find and feele the same! Therefore some Expositors observe upon those words, Lev. 26. 6. *Neither shall the Sword goe through your Land:* there is not onely a promise that they shall live in peace, and not be destroyed by the sword of their enemies, but that hee will keep the Sword from so much as going through the Land, because Armies of souldiers doe too often destroy Countries, not onely by fighting against them, but even by going through them.

It were a seasonable study for us all, and an excellent point of wisdom for the greatest Counsellors, to find out the proper cause and remedy of these great evils which lie upon ENGLAND: wee may well say with the Prophet Jeremy, Chap. 9. 12. *Who is the wise man that may understand this, and who is hee to whom the mouth of the Lord hath spoken, that hee may declare it for what the Land perisheth, and is burnt up like a wilderness, that none passeth through?* England hath a great stocke of prayers going in Scotland, in Germany, amongst the Protestants in France, and that gasping remnant in Ireland. Wee have had many solemn praying dayes at home, that this bloody Sword might be sheathed, we have often spoke that language; Jer. 47. 6. *O thou Sword of the Lord, how long will it be ere thou be quiet? Put up thy selfe into the Scabbard, rest and be still.* The Sword hath hitherto answered us negatively, as in vers. 7. *How can it be quiet seeing the Lord hath given it a charge against Ashkelon?* If God will charge the Sword in England to ride circuit from North to West, and so all over the Land, who can discharge it? In the end of vers. 7. there hath hee appointed it. It moves by commission from God, and doth execution where, and as long as he pleases. Doubtlesse we may conclude, being the Warres are still protracted, there is something yet undone by us, which God expects from us.

It was one of *Solomons* prayers to God, 1 Kings 8. 37, 38. If there were a pestilence, if there were a Caterpillar, or if their enemies besiege them in the Land, what prayer and supplication soever bee made by any man, or by all thy people Israel, which shall know every man the plague of his owne heart, then heare thou in Heaven thy dwelling place, and forgive. You have had many Parliament Fasts, but all this while it may bee you have not seriously considered your owne evill wayes; you have not yet knowne every man the plague of his owne heart, and therefore God hath not yet answered your former prayers.

*Plaga animi ju-  
i. Non tantum  
patitur mala  
qua cernuntur,  
sed secreta &  
abscondita qua  
tantum ille no-  
uit qui ea pati-  
tur, & conscien-  
tia reclamatio-  
nem propter illa  
peccata, Pet.  
Mart. in locum.*

You are againe met upon a *Sollemne* day, to humble your selves in your present straits, and to seeke Gods face. As you desire the Lord should bee friend of you, labour first to search and find out your owne bosome Achan. Wee feele by lamentable experience, the Lord still maintaines a controversie with the Land; *Moab* and *Ammon*, *Papists* and *Atheists*, or any adversaries, though never so much enraged, could not fight against us, unlesse our sins put Swords into their hands. This is the worke of the time, when Gods hand is stretched out against us, this is the duty of the day when we professe selfe-humbling, then to be very inquisitive into our selves, that wee may fix our hearts upon our own wayes.

Many of you are *Great Senators*, who may looke upon your selves in a double capacity, as *private* and *publike* Men, and so have just occasion to consider both your personall and publike wayes. When you begin to fasten your thoughts upon your own personall wayes, that you may truly understand your selves, and have a right apprehension of your own wayes; be pleased to take these hints.

First, do not only compare your selves with your selves, and your present wayes onely with your owne former wayes. That rule is too short. A hard-hearted *Pharaoh*, a wicked *Herod* may have some fits of goodnesse, some fleshly purposes and promises for God, and yet still the bent of the heart bee engaged in evill wayes.

*Directions in  
considering  
your personall  
wayes.*

Secondly, doe not compare your owne wayes with other mens wayes. That rule will prove crooked. You may be much better



then some others, and not good in Gods account, not sound at the heart, witnesse the *Scribes* and *Pharisees*.

Thirdly, wisely compare your own *wayes* with the unpartiall *Rule of Gods Word*, inquiring whether your *wayes* bee Gods *wayes*. You have sent abroad an excellent Ordinance for a strict observing the *Lords Day*, reflect and inquire how you keep it your selves: And whilst you consult about *Church* and *State Reformation*, are you *selfe-Reformers*? Do you indeavour to *walke in wayes of holinesse and righteousness before God all your dayes*, as good first and second-Table men, giving both God and Man their due?

Luk. 1. 75.

Againe, if you look upon your selves in your *publick capacities*, there will bee a great deale of work for consideration of your *wayes*, how you walk therein. You are advanced to this *Honour*, either by *birth* or by *choyce*, to bee the great *Counsellors* of the Kingdome. *Hypocrisie* in *bearers*, and *flattery* in *Ministers* are odious at any time, but most abominable upon a *day of Humiliation*. I cannot approve my selfe to God and my own conscience, unless I should knock at your doores who sit at the stern, and beseech you who are such *publick Persons* in the two Houses of *Parliament*, to consider your own *publick wayes*. To this purpose I will bee bold to propose these following *Quæres*.

Some *quæres* in the considering of our publick wayes.

1 *Quære*.

Do not some of you walke in *wayes of Opposition* to a through *Scripture Reformation* of the Church; and are too ready when the government of Christ is propounded, to speak their language, *Luk. 19. 14. Wee will not have this man to reign over us*? After you have had such *elbow-rooms* for your lusts, are you not unwilling to take the *yoke* of Christ upon you, fearing the *strictnesse* of it? Infomuch that you cannot heartily say the three first *Petitions* of the *Lords Prayer*. *Hallowed bee thy Name. Thy Kingdom come. Thy will bee done in Earth, as it is in Heaven*. What saith Conscience to this *Quære*?

2 *Quære*.

Are there not some amongst you who walk in such *wayes of dull indifferencie*, and *lukewarme neutrality*, that though you do not oppose, yet you little care what becomes of Religion and Reformation.

Reformation, so you may bee quiet? Provided you may have hopes to enjoy your selves in your Palaces and your Parks, with your Hawkes and Hounds, and to swim in wonted Country contentments, *without that slavery* which is contrary to our *English Spirit*: as for Religion, whether any thing or nothing, how little do some of you care?

What answer will your Consciences give to this *Quere*?

Are there none who pretending to Reformation, yet walk in such wayes of politick *Selfe-seeking*s, and *Selfe-serving*s, that they value their own ends, interests, advantages, and private opinions, much more then the welfare of the Kingdomes, and the publick promoting the Cause of God? must not all comply with their designs, stoop to their *ingagements*, concur with their Opinions, otherwise they care not to hazzard the welfare of the whole?

3 *Quere.*

O that all your consciences could give a satisfying answer to this *Quere*!

Are there not such to bee found amongst you, who being got into warme and fat places, walk in wayes of covetousnesse and oppression therein? as they in *Micah* 2. 1, 3. Having power in their hand, they covet fields and take them by violence, and houses and take them away; oppresse a man and his house, even a man and his heritage: yea, out of a greedy desire of gaine, doe not some falsifie the publick Trust, that they may feather their own nests, and make provision for themselves?

4 *Quere.*

Are all your Consciences cleare in answering this *Quere*?

Are there none amongst you who in your private Committees, and in the administering of publick Justice walke in wayes of un-*wisnesse* and partiality? Sometimes revenging themselves on such as have displeased them, other times conniving at great sinnes, and high offences in such as relate unto them; and too often out of meere favour, mis-employ their power to make such of their friends *Sequestrators*, or other Officers, who both oppresse the Subjects and deceive the State. Under such (who ever put them into,

5 *Quere.*



into their places) many parts of poore England sadly groaned.

Can you all with conscience of your own Innocency confidently answer this *Quere?*

6 *Quere.*

Jer. 9 3.  
Rom. 12. 11.  
Luk 10 27.

Lastly, suppose you could all wash your hearts and hands, and leave not so much as suspicion of any of the forementioned evils; yet are there not many amongst you who have been very remisse and sloathfull in Advancing Temple-work? Have you been valiant for the Truth? Have you been fervent in spirit serving the Lord? Have you loved your God, who hath so gloriously preserved you in the midit of so many flames, with all your strength, improving all your Parliament power for him? O have not very many of you minded much more the building of your owne House, then the rebuilding of Gods Temple?

What saith Conscience to this *Quere?* guilty or not guilty?

What if the All-seeing God should this day come downe amongst you, and search our Parliament, as once Hiernsalem, with candles, Zeph. 1. 12. And if, as you have already Voted many of your Members out of the Houses, for their Delinquency, so the Lord should dismisse all others, as unworthy of such an Honourable Trust, who are still found within any of these five Rankes; I appeale to your selves, would not this much lessen your number?

O then bee intreated, when the hand of God upon England calls for it; you who are the Representative Kingdome, stirre up your selves and one another to consider all your wayes, Think, speak, and act, as in Lamentat. 3. 39, 40. Wherefore doth a living man complain, a man for the punishment of his sinnes? Let us search and try our wayes and turn again unto the Lord. This were very seasonable fruite for such a time as wee live in.

Come wee now to the second Branch of that Counsell which the Lord of Hosts, here gives them. Having called them to look backward by self-reflection, ver. 17. Here hee quickens them to look forward, putting them upon Action.

Goe up to the Mountain, and bring Wood, and build the House, and



## and Advancing Temple-work.

*I will take pleasure in it, and I will bee glorified, saith the Lord.*

The Temple was long in hand before it could bee finished (some say (a) above an hundred yeeres, till the time of *Darius Nottus*, (b) others who cast it upon *Darius Hystaspis*, reckon it about eighteen yeeres,) there was Prophet upon Prophet, and Counsell after Counsell, yet all little enough to perswade them to Go up to the Mountain, and build the House.

Whence Observe,

*Temple-work is not easily, nor suddenly accomplished.*

3. Observe.

If you please to read seriously the Story of *Ezra*, there you may perceive the many obstructions the *Jews* met with in rebuilding the *materiall Temple*, and then to compare what *Luke* saith in the *Acts* of the *Apostles*, there you shall see as great impediments to retard the *Apostles*, in building the *Spirituall Temple*, the Church of *Christ*. *Rehum* the Chancellour, and *Shinshai* the Scribe, were not more desperately set against *Zerubbabel* and his Associates, *Ezra* 4. 7, 8. then the *Rulers* and *Elders*, and *Scribes*, *Annas* the High Priest, and *Caiaphas*, and *John*, and *Alexander* and as many as were of the kindred of the High Priest (the whole fraternity of the Jewish High Commission combined together) did indeavour to hinder *Peter* and *John* in laying the foundation of the *Spirituall Temple*. See *Acts* 4. 5, 6, 15, 16, 17, 18. how they convented, threatned, and would have silenced them, *Commanding them not to speak at all, nor teach in the Name of Jesus*.

Compare *Ezra*  
and the *Acts* of  
the *Apostles*.

Reasons why  
Temple-work  
is not easily,  
nor suddenly  
accomplished.

Reas. I.

An Antipathy  
in the most a-  
gainst it.

Temple-work is of that *holy nature*, that it finds a great Antipathy in most peoples spirits. The building of *Gods house*, wherein hee requires to bee worshipped and served according to his own will, doth so much crosse the wills and luits of carnall men, that they cannot bee brought to comply with it. They are not willing to bee personally reformed, and therefore imploy their power and policy, their strength and wit, to oppose publick Reformation; They who desire not themselves to bee built up a *spirituall house*, and to bee an *holy Priest-hood*, to offer sacrifices unto God, will not heartily promote Temple Work.

1 Pet. 2. 5.

E

Temple

*Reas. 2.*  
The Devill im-  
placably op-  
posite to it.

Rev. 17. 12.

Exod. 1.  
Math. 2.

*Reas. 3.*  
Adversaries  
subtile and in-  
dustrious.

Zach. 4. 7.

4. *Reas.*  
Instruments  
few and de-  
fective.

Temple work meets with implacable opposition from the Devil, which much hinders the accomplishment of it, as in Rev. 12. 2. when the Church was travelling with Christ mysticall, and pained to be delivered, under pangs of persecution, to bring forth a glorious birth, there was a great red Dragon, having seven heads, and ten hornes, and seven Crowns upon his heads, ver. 3. Which stood before the Woman which was ready to be delivered, for to devour her childe as soon as it was born, ver. 4. Here you have Satan and his Vice-roy the Roman Emperours, red with fury and the blood of Saints, having seven crowned heads, that is, seven kinds of Governments successively (as Kings, Consuls, Tribunes, Decemvirs, Dictators, Emperours, and Popes) having ten hornes, that is, ten Kingdomes, into which the Empire in the time of the last head is rent; This Dragon continually watched how to crush the Church of Christ, like Pharaoh and Herod, in the birth and infancy of it. Hee well knows that the advancing of Christs Kingdome, in the building of the Temple, is the ruining of his usurped Dominion, which exasperates him so much that hee will muster up all his Forces to hinder the progresse of it.

The Adversaries of Temple-work are very subtile and industrious to raise such prejudices against it, as may cloud the glory of Reformation.

This is often whispered, though most unjustly, as if the Reformers would make, not a Renovation, but an Innovation, and as if they would erect a frame of Church-Government, opposite to Civill Authority. What the Devill, what the Jesuites, with all the seed of the Serpent can devise, shall bee throwne in as blocks in the builders way; they will still do their utmost to cast mountaines of difficulty; to keep off Zerubbabel from adding the top stone.

The cordiall Instruments to carry on Temple-work are but few in comparison of adversaries, and some of them too often either grow weary and fleshfull, if not treacherous, or being swayed by carnall policy, degenerate into selfe-seeking, and selfe-serving, and

and others, from whom much is expected, so miserably divided amongst themselves, that in stead of combining against the common Enemy, to advance the building of Gods House, they fall into sharpe contestations one with another, whereby Temple-work is most unhappily obstructed, England is like to find the sad experience of this as well as Germany.

Power and Authority, which have the great influence, are seldom so happy as to bee employed and improved readily for God, which occasions many delays in Temple-work. 1 Cor. 1. 26. Not many mighty men, not many noble are called, either to enjoy Salvation in Heaven, or to do great Services on Earth. Cunning adversaries know how to flatter Princes, to abuse their Greatness, so hinder Goodness. Diverse of the Persian Governours acted successively in an opposing or hindering the re-building the Temple, before a Darius could be found who would resolutely promote the finishing of it. There were many Generations of bloody persecuting Nemes amongst the Roman Emperours, before one Constantine who would employ his power to advance the building of the Christian Church.

God will bee All in all, and especially acknowledged in Temple-work, and therefore suffer it to bee carried on through such delays and difficulties, that wee shall have evident reason to cry Grace, Grace, to the Lord of Hosts, as in Zach. 4. 7. In the beginning of this Parliament, the Counsels of Reformation did move very vigorously, as if the work would have been suddainly done, People began to eye the Creature too much, and to set up some second causes too high, advancing them even into Gods Throne. The Lord hath since taken from us by death, divers zealous and worthy Instruments, and suffered so many intervening rubs to hinder our dispatch of Temple-work, that we are taught to eye God more, and now to speak this Language, The zeale of the Lord of hosts will perform this, Isai. 9. 7.

If Temple-work bee not easily, not suddenly accomplished, Then why should any bee offended with delays and difficulties in the present work of Reformation?

E 2

Gods

Reason 5.

Power and authority seldom forward to encourage it.

Reason 6.

God will be acknowledged All in all there in.

Vse.

No reason to bee so much offended with our delays & difficulties in Reformation.

Gods glorious works have ordinarily small beginnings, are carried on without externall pompe, and for the most part make very slow progresse: this possibly may offend carnall spectators; but our Saviour pronounces all them *Blessed, who shall not bee offended in him*, *Matth. 11. 6*. How mean so ever hee appeare in his word, or in his workes. God hath laid the *Foundation* of a glorious *Temple* for himselfe in *England*; The work indeed hangs long in our *Zerubbabels* and *Joshsuhs* hands, many are herewith much offended and discouraged; Bee pleased to read over the *Story* of Gods *Providences* about the building and reforming of his Church from time to time, you shall then finde the *motion in Temple-work is seldome quick*. Great works as well as great bodie move but slowly.

Great things  
done in En-  
gland towards  
Church Refor-  
mation.

By the good hand of our God upon us, there is a *beautifull Fabrick* of his *House*, (as neere as wee can according to the *Apolliticall pattern*) preparing amongst us, and some such things are already done towards it, as will bee of singular concernment both in reference to the *Honour* of the Lord himselfe, and also to the comfort of the *Inhabitants*. In stead of the *High Commission*, which was a sore scourge to many godly and faithfull Ministers, wee have an *Honourable Committee*, that turns the wheele upon such as are scandalous and unworthy. In the roome of *Jeroboams Priests*, burning and shining *Lights* are multiplyed, in some dark places of the Land, which were full of the habitations of cruelty. In the place of a long *Liturgie*, wee are in hope of a *pithy Directory*. In stead of *Prelaticall Railes* about the Table, wee have the *Scripture Railes* of Church Discipline in good forwardnesse. Where *Popish Altars* and *Crucifixes* did abound, wee begin to see more of *Christ crucified* in the simplicity and purity of his Ordinances. In stead of the *Prelates Oath*, to establish their owne *exorbitant power*, with the *appurtenances*, wee have a *Solemne Covenant* with God, ingaging us to indeavour *Reformation*, according to his Word, yea, and the *extirpation of Popery*, and *Prelacy* it selfe. Who could expect that such great matters should bee easily and suddenly effected?

Yet still you must make account the *Devil* will bestirre himselfe to raise all the Forces hee can, from *Hell*, or on the *Earth*,

to hinder the progresse in this *Blessed work*, and admit your hopes should yet bee deferred, however suffer not your Spirits to sinke with discouragement. In these delays the Adversaries may have one *designe*, hoping hereby to undermine the *building*, before it bee finished; but the wise God hath another *designe* herein, hee knows how to take the *wise in their own craftinesse*, and through their retardings to carry on Temple-work with great advantage; All our *delays and difficulties* may prove the *Lords method* to fetch off peoples Spirits, to close more fully with his own work. The butnesse of *Church-Reformation*, stuck here most of all, even in the *reluctancy* of the peoples minds against it, and their *indisposednesse* to comply with it, as in good *Jehosaphats dayes*, *The high places were not taken away, for as yet the people had not prepared their hearts unto the God of their Fathers*, 2 Chron. 20. 33. Our Temple-work was no more forward, because the hearts of the most of *England* have been so backward to it. Behold here the admirable providence of God, how hee hath improved the lengthening of our Troubles; Hereby hee hath by little and little moulded peoples spirits to a more pliable disposition, and made many much more ready to concur in the building of the *Temple*, in the *Advancing of Reformation*.

1 Cor. 5. 19.

Temple-work  
goes on in the  
midst of all our  
troubles with  
advantage.

When the warres began, thousands in *England* who in a humour would have taken up Armes to fight for the *Prelacy and the Service-Book*, have been so hammered and hewed by the continuance of Gods Judgements upon us, that now they are come to this; *Let the Parliament and Assembly doe what they will with Prelacy and Liturgie, so the sword may bee sheathed*, now *Truth* shall bee welcome, so they may have Peace.

O then, why should not you hold up your courage and confidence in the midst of all obstructions and difficulties? *God walks towards you in his ordinary pace*. You have already reaped such good fruits as will helpe to beare the charges of our long delays. The Lord hath hereby facilitated the rebuilding of his own house. There are wise men who think our *Reformation* would have been very low, had not God raised the spirits of our *Reformers* by the length of these multiplyed Troubles.



It hath been more then once observed by such as looks on, that when our *Parliament Spirits* have begunne to faile and sinke, then some *Plot* or other of the undermining adversaries hath been discovered, whereby they have been quickned to the Lords work, and when they have begunne to clash and divide amongst themselves, then hath appeared some common danger, wherein they were all involved, and so have been happily reunited for the publick welfare of Church and State. God knows how to make all events subservient to his own purposes. You read in *Isa. 1. 25. 27. Before Zion shall bee redeemed with Judgement, bee will purely purge away her drosse, and take away all her Tinne.* Here was much drosse in England, both of persons and things. Wonder not if they bee not suddainly or easily removed. Many drosse persons and things have been taken away by the length of these troubles, which otherwise in all probability would still have clogged us. As in matters of State, the civill Sword being so indulgent, would not take off Delinquents, therefore the Lord still renues the Commission of the *Military Sword*, to doe Justice till his Counsell bee fulfilled. So in the Affaires of the Church, many poore deluded people in England were fond of their needlesse Ceremonies, and ready to dote on some Babylonish trinkets, who probably would not have been weaned from them, had not God whipped them off by the continuance of these troubles. You have the greater reason to be satisfied under his hand; who hereby makes us more willing heartily to return from *Babylon to Hierusalem*, that wee may goe up to the *Mountaine*, and build the *Lords House*: And so I hasten to the last observation out of the eighth verse. *Goe up to the Mountain and bring wood and build the house;*

It is doubtful to some Expositors what *Mountain* is here meant, whether mount *Moriah*, where the former Temple was built, that it might there bee raised againe: Or whether it bee *Libanus*, and that they should goe up thither to cut trees, and so carry them to *Hierusalem*, to build the Temple. In reference to the main purpose, both will come to the same, the Lord calls upon them with expedition to build his House.

Go up to the Mountain. You must (saith Hierem) Ascend from

*Montanus.*

*Hierome.*

*Qui infra terram habitant non possunt edificare Templum Dei.*

from the Vallies to the Hill, call off your mind from earthly things, if you would build the Temple of God. Ambrose glosses upon it. *Ascendite in montem Scripturarum celestium, &c. Goe into the Mountain of the Heavenly Scriptures, cut there the Tree of wisdom and life, &c.* Let us leave these Allegories, and with Junius imbrace that which the whole series of the words most cleerly holds forth. The Lord here puts them upon a course how to recover themselves from under those evils which lye upon them, hee bids them shake off their sluggishness, breake through opposition, goe up to *Sion*, and build the Temple. Hence observe;

To set seriously and readily about building the Temple is a most commendous way to obtain favour from the Lord of Hosts when his hand is lifted up against a people. 4 Observat.

The Lords great designe here on earth, is to prepare a Temple to raise a glorious Throne for his Sonne in his Church: This is the tenour of his promises, *I will make thee an evernall excellency, a joy of many Generations, Isa. 60. 15.* His providentiall dispensations runne this way, *Isa. 62. 6, 7. I have set watchmen upon thy walls O Hierusalem, which shall never hold their peace, till wee make Hierusalem a praise in the earth.* In the materiall and spirituall Temple this was his great worke, what was typified in the one, shall bee gloriously accomplished in the other, *Hag. 2. 7. 9.* there hee doth ingage his favourable presence. *In this place will I give peace, saith the Lord of Hosts.*

Hence by his Prophets the Lord did so much incite the Jews to expedite this worke. Hereby he trayned them up to the expectation of Christ, and to faith and hope in him who was represented by this Temple; hereby they might be led *Heavenward* in the exercise of the duties of piety whilst they are employed in Temple worke, yea indeed the neglect of the building of this House would argue much prophaneness of spirit, it being the place which God himselfe appointed for his solemn publick worship.

But I need not look further then the Text it selfe, which hath native strength in it to confirme the observation. Behold here a double

*Quomodo querenda sunt ejus gratia nisi ut in Sanctuarium veniant ac inde rursus confiterentur animis et fide in eam, Calv.*

double Reason to quicken you all, as you desire favour and rest in these troublous times to bee diligent in building Gods House.

Reas. 1.  
Their advantage.

Visible Seculi  
praesentia mea  
enter vsi Calv.

The first reason speakes to their *self-love*. And I will take pleasure in it, *Ero propitius in ea*, as Calvin reads it, with others. There you shall meet my blessing, there you shall have the privilege to seeke mee, and the happinesse to find mee. There the Lord had by his promise engaged his owne gracious presence with his people, and his acceptance of their prayers and services. Compare 1 Kings 8. 29. with Deut. 12. 11. *My name shall be there*; and there should bee his eye, his eare, and his hand, according to their exigents.

Reas. 2.  
His owne glory.

The second reason suits as much with his owne glory, *And I will bee glorified*, saith the Lord. Gods people have three glorious and gracious aspects of their heavenly Father; in Christ, in the Church, and in Heaven: Hee first looked upon them in Christ from eternity, and they may behold him in Christ; then they meet him in his Church, in his house here upon earth; and afterwards shall come to enjoy him everlastingly in Heaven. And indeed for the present, wee never see so much of Gods glorious goodnesse in Christ, wee never see so much of the glorious hopes of Heaven, as when wee converse with God in his owne house. There hee doth shew to his people most of his glory, *manifestative*, hee is glorified, and then also his people do *active & objective*, glorifie him, both in the building of his house, and worshipping him therein according to his will, *Psalme 134. 16. When the Lord shall build up Sion, hee shall appeare in his glory.*

Use 1.  
Caution.

Two sorts of  
Retarders of  
Temple-work

1. Phrophe  
Atheists.

Is building Gods house the ready way to obtaine Gods blessings? Then, as you desire to approve your selves friends to Englands tranquillity, take heed you bee not found, either *Retarders*, or *Underminers* of the building, in these times of Reformation.

The first Item shall be against *Retarders* of Temple-work, who are of two sorts.

First, *phrophe Atheists*, who cannot endure to thinke of any such Reformation as will confine and straiten them in making provision for their lusts. There are too many of all rankes who

com-

combine in this confederacy. They are not onely *poore Peasants*, the *prosumum vulgus*, who quarrell against the strictnesse of Reformation; I wish none of our *great ones* were to bee found in this Catalogue. I feare many of our *Ministers* will help to fill it up. When Christ was to come into his Temple, there needed a *John Baptist* to prepare the way, to *make the mountaines low, and the rough places plaine*, and all little enough, *Mal. 3. 2.* But who may abide the day of his coming? and who shall stand when hee appeareth? For hee is like a *Refiners fire*, and the *Fullers sope*. In such a posture Christ appeares in England, in these Reforming times, which makes profane ones who are not willing to be refined, retard what they can.

Secondly, *Carnall Selfe-seekers* are deeply guilty of retarding Temple-work; you shall find in *2 Tim. 3. 2. 4.* there is a wicked Regiment, a wretched conspiracy of such men as make the last times perilous. In the very front comes selfe-love, *ver. 2.* *Men shall bee lovers of their own selves*, and withall, *ver. 4.* *Such as are lovers of pleasures more then of God.* They who value their carnall-selfe at so high a rate, that they will preferre their owne ends, their ease, their pleasures, any thing of themselves before God and his Honour, will bee ready upon every occasion, to hinder Reformation, and will rather imploy their wit and influence, to keep down Gods House, then that the building of Gods House should occasion the pulling down of their beloved carnall-self.

The second Item is for *underminers of Templework*, of whom there are likewise two sorts, swayed by two different undermining principles:

First, *Such who would have nothing jure divino, nothing stand by divine right in Church affaires, but resolve all wholly into State power, and civill policy.* Gods House will never bee built but by the Line of his own word. *Moses* had the pattern of the *Tabernacle*, *Solomon* of the *Temple*, and the *Apostles* of the *Christian Church* as the Lord directed. Doubtlesse there may bee an extreame on both hands, some would winde up *jure divino* too high, and seek an expresse institution for those things which are dictated by the very lights of reason, common to all, or wrapped up in the generall Rules of Scripture. Others are so much afraid of *jure divino*, that they would turne it out of the Church, and bring all to *jure humano*; and so farre subordinate the Church to the State, that *Jesus Christ* the Lord of the house, shall

Isa 40. 3.

2 Carnall selfe-seekers.

Two sorts of underminers of Temple-work.

1 Some would allow nothing by divine right in the Church.

I came wisely  
to distinguish  
betwixt Christs  
Institutions, &  
mans pruden-  
tials.

not bee allowed either to *build* or *rule* his own house according to his will.

I confesse it is good to bee wise herein, not to put the stampe of *Jus divinum* upon any thing, without cleare warrant from the word of God. And withall, as you are to bee carefull *that you do not advance prudentials into the Throne of Divine institutions*; so you should beware, *that you seek not to bring down divine Institutions into mere State prudentials*, lest you bee found underminers of the Lords Temple. Bee not shie of *Jus divinum*, where you have *verbum divinum* for it. The Kingdome of Christ is not inconsistent with any *Civill policy*, which tends to the publick good; it never *burns* any States but such as do *oppose* it, them indeed it will break all to peeces, witnesse the foure Monarchies one after another.

2 others would  
allow a Toler-  
ation of all  
Religions in  
the Church.  
Remember the  
Covenant.

Secondly, *Such as would have a toleration of all wayes of Religion in this Church*; These would lamentably undermine the building of Gods house amongst us, as being so contrary to the *indeavouring of a Scripture reformation*, unto which wee have so solemnly engaged our selves. Doubtlesse the word of God holds forth *one true way* of Religion in the Christian Church. Let there bee a most exact inquiry what Latitude the Scripture doth allow for different opinions and practises in that *one true way*.

But to set the doore so wide open as to *tolerate all Religions*, to make London an *Amsterdam*, (which yet some contend for, and would now bee content to tolerate Popery it selfe, so they might enjoy their own way, though not many yeeres since their spirits would have risen at the mention of such a thing in England) is such an undermining of the Temple, that this would soon pull down Gods house here, but never build it up. God forbid that any of you should bee found either retarders or underminers of such a worke.

Use 2.  
Exhortation.

If the *advancing of Temple-work* bee the most *compendious way* to ob-  
*taine the blessing of the Lord of Hosts*:

Then (Right Honourable and Worthy Senators) as you desire to contribute towards Englands welware, *quicken your selves and one another to diligence in building the Lords Temple*. The more you desire to see your *own decayed houses*, and estates repaired and settled, bee the more zealous and faithfull in re-building Gods house. It may  
bee



bee the wise God will not suffer you to enjoy your *Palaces*, till you have finished the work of Reformation, that hee may enjoy his *Temple*.

I desire you may remember all Gods *diverting providences*, working for your good, that your active prudence may bee engaged for his service. Had not the Lord of Hosts diverted the *Kings Army* from comming up towards *London*, when they had gotten *Bristol*, and the Earle of *New-Castles* Forces from comming up to the then *Associating Countie*, when hee set down before *Hull*; yea, had not the Lords mighty hand kept Prince *Ruperts* formidable Army from comming *Southward*, when hee had got so great an advantage by raising the Siege at *Torke*; how much more sad might *Englands* condition have been before this time? And I hope you will upon this day of humiliation so wisely observe his *bumbling providences* in our present straites and troubles, that you may bee awakened to a more serious consideration of your own wayes, and in an holy revenge of your former negligence, set your selves upon the building of the Lord Christs house.

Remember Gods diverting providences for our good.

Improve humbling providences.

O that there were amongst our *Nobles and Gentry*, many more of  *Davids* spirit, who made great preparations for the building of the Temple, *1 Chron. 22. 5. Yea in his trouble hee prepared for the house of the Lord, ver. 14.* They have had a large share in these devouring troubles. Much of the *blood* of our *Nobles and Gentry* hath been spilt and many of their houses and estates ruined in this unnaturall Warre, as if the Lord had a speciall quarrell against them, intending to *staine the pride of their g'ory*. The Lord make them wise who remaine to study Gods meaning herein. Certainly this were a good improvement of it, for you who have been preserved to consecrate your *lives*, your *Honour*, to the honour of your good God, in the building of his *House*.

*Quest.* What preparations should wee make for the building of Gods House? what may wee do towards it?

*Ans.* Bee pleased to accept of these few plain directions, improve your interest and influence for the acting of them.

First, *Downe* with the old Building of *Papery and Prelacy*. The Pope hath been raising himselfe a *pompous palace*, for many yeeres together, upon Christs ground, a great incroachment upon

Directions how to help forward the building of Gods House.

1 Down with the old building.

our deare Saviour, who is King of his Church, which must come down, it is designed to ruine, Rev. 14. 8. *Prelacy* was the *Scaffold* whereby this building of Popery was raised to so great an height, and now many would retain it as a *crutch*, to support tottering *Babylon*; Make good your *Solemn Covenant*; If you are not in a capacity for the overthrowing of it by the exercise of the *Legislative power*, in a *Bill*; it's worthy your wise consideration whether it were not fit to doe what you can by passing an *Ordinance of Parliament* against it.

1 Away with  
all the rubbish.

Secondly, when you have pulled downe the old building, *leave no rubbish upon the place*. It was an unhappy defect in former Reformati-*ons*, though some of the grand *Idols* were removed, yet still there was so much *Babylonish stuffe* left behind, which now hath occasioned great trouble. Away with *Ceremonies*, *Altars*, and *Crucifixes*, away with the *Popes Canon Law*, or whatsoever may give any occasion to *Samaritan builders*, to make such a mixture in the Church, as is contrary to the *simplicity in Christ*, 2 Cor. 11. 3. which should bee the *rule of the Churches Conformity*.

2 Lay a good  
foundation.  
*Fundatio fun-  
damentissima. Jun.*

Thirdly, *Lay a good foundation*, in the building of Gods house, Christ in his Gospell a *sure foundation*, Isa. 28. 16. The foundation is both the *strength* and the *rule* of the building, to which it should be commensurate; There is a foundation *personall*, Christ himselve, 1 Cor. 3. 11. and *doctrinall*, as hee is held forth in the doctrine of the *Prophets* and *Apostles*, Ephes. 2. 20. The more you minde these in the worke of Reformation, the more glorious house you will raise for God to dwell in.

3 Look to the  
superstruitions

Fourthly, *Look to the superstruitions*, when you have laid a good foundation. Doe not multiply *humane inventions*, in stead of *divine Ordinances*. Consider what *Offices*, what *Administrations* the Lord of the house hath prescribed in his Word. Hee hath given *Pastors* and *Teachers*, Ephes. 4. 11. Hee hath set in the Church, *Helpers*, *Governments*, 1 Cor. 12. 28. not *helpers in government*, (as it is in some Copies mis-printed) but *Helpers, Governments*, which most learned Expositors make to bee *Deacons*, and *Ruling Elders*, to assist the *Pastors* and *Teachers*; Let us not bee afraid of admitting such as God himselve hath prescribed; there is no better way of building Gods House, then out of his *own Materials*.

Fifthly,

Fifthly, Labour to approve your selves *lively stones*, *spirituall Temples* to Jesus Christ, then indeed you will adde very much to the building of Gods house: 1 Pet. 2. 4, 5. The Apostle represents Christ as the *Living Stone*, and if you come to him as *lively stones*, yee are built *up a spirituall house*; Temple-work will not bee advanced by *dead stones*.

Sixthly, Improve your Parliament power, to *multiply builders in the Church*. Poore England complains under three great defects: 5 Approve your selves lively stones.

First, *Schooles and Universities* are much decayed, where builders might bee prepared. 6 Multiply Builders.

Secondly, *Ordination* is wanting, whereby they might bee solemnly set apart for so great a service.

Thirdly, *Maintenance* to incourage them in their work, is miserably, and scandalously poore in many places.

Reckon it your Honour to cherish the *Seminaries* of Religion and Learning, that many Candidates for the Ministry may bee trained up there. Bee pleased to quicken your Counsels in ripening the Ordinance for *Ordination*, according to the advice of the *Assembly*, presented to the *Honourable Houses*, that such as are able and willing to helpe to build the Lords House, may bee admitted to the work; And let your wisdom contrive how the Lords builders may have a *sufficient*, an *honourable*, and a certain maintenance. How much might an Ordinance for the reviving of the *Fees* to recover *Impropriations* conduce to this happy purpose? Hereby shall you bee renowned amongst those who have done much to helpe to build the *old waste places*, and to raise up the foundation of many Generations, and you shall bee called the *Repairers of the breach*, the *restorers of paths to dwell in*, Isa. 58. 12. which is a promise made to such a *Fast*, as God hath chosen. As I began, so I will end with the counsell of the *Lord of Hosts*, which hee backs with much sweet incouragement to such as are ready to build his house, Zach. 8. 9, 10, 11, 12, 13, 14, 15. Let your hands bee strong, feare not, let your hands bee strong.

The ordinance for Ordination is since fully passed.

*Salarium ministri sit,*  
1 *Sufficiens.*  
2 *Honorificum.*  
3 *Fixum.*


F J N J S.

# Errata.

Page 13, l. 25 for retire in words, r. inwards, p. 17, l. 9, r. so, p. 21, l. 33, r. flashy.



Die Mercurii, 14. Augusti, 1644.

 *Ordered by the Commons Assembled in Parliament, That Mr. Rowse do give the Thanks of this House to Mr. Palmer, and Mr. Hill, for the great paines they tooke in the Sermons they Preached before both Houses, on Tuesday, the thirteenth day of August 1644. being a speciall and peculiar day of Humiliation, appointed by both Houses, and that they bee desired to Print their Sermons, and that none presume to Print their Sermons, or either of them, but such as shall bee authorized under their hand-writing.*

H. Elsyng Cler. Parl. D. Com.

---

I doe appoint *John Bellamy* and *Philemon Stephens* to  
Print my Sermon,

THOMAS HILL.

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7





Die Mercurii, 14. Augusti, 1644.

Ordered by the Commons assembled in Parliament, That Master *Rous* doe give the Thanks of this House to Master *Palmer* and Master *Hill*, for the great paines they tooke in the Sermons they preached before both Houses on Tuesday the 12. day of *August*, 1644. being a speciall and peculiar day of Humiliation appointed by both Houses, and that they be desired to print their Sermons, and that none presume to print their Sermons, or either of them, but such as shall be authorised under their hand writing.

*H. Elsyng* Cler. Parl. D. Com.

I doe appoint *Thomas Vnderhill* to print my Sermon,

HERBERT PALMER.

THE 8  
GLASSE  
OF  
GODS Providence  
TOWARDS  
HIS FAITHFVLL ONES.

Held forth in a *Sermon* preached to the  
two Houses of Parliament, at *Margarets West-*  
*minster, Aug. 13. 1644.* being an extra-  
ordinary Day of Humiliation.

Wherein is discovered the great failings that the best are  
liable unto; upon which GOD is provoked some-  
times to take Vengeance.

The whole is applyed specially to a more carefull obser-  
vation of our late COVENANT, and particularly against  
the ungodly Toleration pleaded for under pretence of  
LIBERTY of CONSCIENCE.

By HERBERT PALMER, B.D. Minister of GODS Word  
at *Ashwell in Hertford-shire*: A Member of the  
Assembly of Divines.

---

*Behold, the righteous shall be recompensed in the earth: much more the wicked  
and the sinner. PROV. 11. 31.*

*All these things happened to them for examples: and are written for our admoni-  
tion, upon whom the ends of the world are come, 1 Cor. 10. 11.*

*Whatsoever things were written afore-time were written for our learning, that we  
through Patience and Comfort of the Scriptures might have Hope. ROM. 15. 4.*

---

LONDON,  
Printed by G. M. for Th. Underhill at the Bible in Woodstreet. 1644.

THE  
GLASS

GOD'S Providence

ITS FAITHFULNESS

Illustrated by two Houses of Commons; as they were

Witnessed to the great and glorious

The whole is a copy of the

LIBERTY OF CONSCIENCE

By HARRISON PATTER, D.D. Minister of

at the Court of the

Printed by



TO THE RIGHT HONOVABLE  
The House of PEERES  
AND TO THE HONOVABLE  
The House of COMMONS  
Assembled in Parliament at  
Westminster.

**H**e Records of Holy Scripture, whether they concerne the Actions of GOD or Men, are not onely Stories of things done in that Age, but Prophecies also of future events in succeeding Generations. This GOD hath been pleased to exemplifie particularly in that Word, which diuers weekes agoe on a Solemne Day appointed for extraordinary Humiliation He sent to be preached in your Eares. While some bodily Indispositions hindered me from a speedy obeying the Call of tending it also to your hands and eyes: It seemed good to Him, (who doth all things wisely and faithfully,) to give Instances of His fulfilling both parts of it; affording some answers of Grace, and expressions of Pardon and favour in Wales and the parts thereabouts; and yet withall taking some Vengeance upon our untowardnesses, by the sad blow given us in the West. I hope that as we shall all learne by it, even more and more, that GOD lets none of His Words fall to the ground, but whatsoever He speakes to us hath its effect upon

a 1 Sam. 3. 19.

## The Epistle Dedicatorie.

b Zeib. 1, 6.

c 7/31, 40 8.

d 1 Pet. 1,

23, 25.

e Luke 27, 5.

us, and <sup>b</sup> takes hold of us, even whether we take hold of it or no: So we will beleeve also, that the effect of it will never be spent as long as we live, or any of mankind, in as much as all the Word of GOD lives and abides for ever, as both the <sup>c</sup> Prophet and <sup>d</sup> Apostle tell us. And this Beliefe will both make all the Word profitable to us, and make us Happy by the Word: The Promises and Expressions of Grace in the Word never doing us good, never being fulfilled to us compleatly, but by our beleeving them: And the Threatnings or Expressions of Severity never endangering us, never being fulfilled at all upon us, but when we beleeve them not. We have all need to Pray, <sup>e</sup> LORD Encrease our Faith! even in relation to Terrifying Truths, as well as to Comforting. And though Faith most commonly comes by Hearing; yet unquestionable Experience telling us, that it is partly encreased by Reading also, (specially of what was once attentively heard) I cannot doubt, but this Paper-remembrance of matters of so grand Importance, will be blessed by GOD, as to some others into whose hands it shall come, so specially to your selves, according to Your Leasure for making use of it, unto your Furtherance and Joy of Faith. Which that it may be continually augmented in You, who have so great businesses to goe through, and so great Adversaries to encounter, and all Calling for Faith in the strength and Glorie of it, through Iesus Christ the Author and Finisher of our Faith, is and shall be the earnest Desire and Prayer of Him, who is for IESVS sake

Your ever most Devoted  
and Humble Servant

HERBERT PALMER





THE  
GLASSE  
OF  
GODS Providence  
TOWARDS  
HIS FAITHFVLL ONES.

PSAL. 99. ver. 8.

*Thou answeredst them, O LORD our GOD: Thou  
wast a GOD that forgapest them, though Thou too-  
kest vengeance on their inventions.*



Ehold an *Apostrophe* to GOD, in the midst of  
an *Exhortation* to Men! whatever else we learn  
from it, this we should improve it to, to make us  
remember, That we have now to doe with GOD;  
that looking Him in the face may awe us, and the  
Consideration that we are now speaking to Him,  
and from Him, and of Him, may Affect our spi-

Introduction.

rits to Regard what He doth toward the children of men. For these  
words are the Glasse of GODS Providence towards men, towards  
His Owne, those that are most faithfull to Him. Would you know

B

who

*The Glasse of GODS Providence toward His faithfull Ones.*

who they are? See ver. 6. *Moses and Aaron among His Priests, and Samuel among those that call upon His Name, &c.* Their Faithfulness is exprest, not only in their Calling upon GOD, in the next words, *They called upon the LORD, and He heard them;* but also by their Obedience, ver. 7. *They kept His Testimonies, and the Law that he gave them:* and then followes GODS Dealing with them, in the words of the Text, *Thou answeredst them, &c.*

*I will sing of Mercy and Judgement, unto Thee, O LORD, will I sing,* saith the Royall Psalmist, *Psal. 108. 1.* He doth so here, his song is plainly of *Mercy and Judgement*, and that *Unto the LORD*, as he there also expresses it. GODS Great *Mercy* is set forth towards His Servants, in *Answering and Forgiving* them; and with all His *Judgement*: His Heavie Judgement in *taking Vengeance on their inventions.*

*Behold then the Goodnesse and severitie of GOD*, saith the Holy Apostle, *Rom. 11. 22.* so say I, and that not relating to two sorts of persons, as there; Transgressours and Beleevers: But both towards men of approved avowed faithfulness, even toward one and the same person; in Goodnesse answering, and forgiving; and yet in some severity taking Vengeance also.

There are but two maine Dispositions in mens minds, that sway our practises and regulate our lives, keeping them within compass, that is, *Faith* (or Comfort) and *Fear*, according to the intimation *Act. 9. 31.* *They walked in the Feare of the Lord, and in the Comfort of the Holy Ghost.* The *Comfort* of the Holy Ghost, or *Faith* (which is all one in Effect) on the one side, and *Fear* on the other, doe compass us in, We walke uprightly and safely in the wayes of Our GOD. And to this purpose are these Words we have before us, none being more proper to settle us in *Faith* and *Comfort*; then these which proclaim GOD to be a GOD *Answering and Pardoning*, and nothing more fit to strike us with a Holy Awe and Reverence; with a Godly *Fear*, then that to the Mention of such Graciousnesse is added the Remembrance of His *taking Vengeance* also, even upon those who He yet Answers and Forgives.

If therefore it shall please GOD to set home these words upon our Hearts, we shall doe that which the Psalmist intended to perswade and work men to, when he first penned them; We shall fulfill the Scope of the Whole Psalm, and withall answer the Scope of Our appearing before GOD this day, and find GOD Himselfe an-  
swering

*The Glasse of GODS Providence toward His faithfull ones.*

3

swering it, and Our desires and prayers in it, even with Gracious pardoning and forgiving former and present failings in us, all who are or will be faithfull to Him.

Context.

In the 1. verſe the Sovereigne *Authoritie* and Royall *Majeſtie* of GOD Governing the World and His Church in ſpeciall, Calls us (and all men) to Feare and a Holy Conſideration at His Glorie. *The LORD reignes, Let the people Tremble: He ſits between the Cherubims, Let the earth be Moved.* This is enforced, ver. 2. from His Greatneſſe and Power manifeſted toward His Church; and His Actuell Rule Over all People; *The LORD is Great in Zion, and He is High above all People.* Whence we and all men are expreſſly ſummoned to Praise Him and Give Him Glory, ver. 3. *Let them Praise Thy Great and Terrible Name: for it is Holy.* Though His Power be never ſo great, and He never ſo terrible in His Wayes and Workes; yet doe they all Challenge Praiſe, becauſe in All He manifeſts Himſelfe to be *Holy*, Unblameable and beyond all Controll. Which alſo the 4. ver. confirms; *The Kings ſtrength alſo Loves Judgement, Thou haſt eſtabliſhed equity; Thou executeſt Judgement and Righteouſneſſe in Jacob.* He hath all Authoritie in His hand as King, and ſtrength ſufficient to doe what He pleaſes, yet He Delights to doe Right; and to ſetle it both by His Word and His Works; and doth continually exerciſe Himſelfe in doing Juſtice and Right among His People particularly. Whereupon, it is againe required that Honour be given to Him above all Others, ver. 5. *Exalt ye the LORD our GOD, and Worſhip at His Footſtoole; for He is Holy.* Which with a Word or two altered is againe repeated in the laſt Verſe of the Pſalme, ver. 9. and made as the burden of the Song: *Exalt the LORD our God, and Worſhip at His Holy Hill, for the LORD our GOD is Holy.* Where is given us to Underſtand, that then onely we Exalt, or Praise, or Feare GOD aright, When we Worſhip according to His Will; and in His owne Ordinances, ſet out by the Phraſes of Worſhipping at His Footſtoole (that is the Arke) and at His Holy Hill, that is, Zion, both according to His appointment, and expreſſe charge and command. And His Holineſſe ſtands upon this, that Men ſhould to Worſhip Him, if they Worſhip Him at all. And of all this We have *Moses, Aaron, and Samuel* for Examples, ver. 7, 8. *Moses and Aaron were among His Priests, and Samuel among them that called upon His Name.* Theſe were Great Favourites of His, and eminent in their Fidelitie,

*The Glasse of GODS Providence toward His faithfull Ones.*

*They called upon the LORD, and He answered them. He spake unto them in the cloudy Pillar, they kept His Testimonies, and the Law that He gave them.* But yet not so, but they failed sometimes and needed forgiveness, provoking Him to bring Judgements upon them. And accordingly He did shew Himself variously to them; sometimes in Displeasure, but alwayes with Mercy. And that is it which Our Text holds forth apparently to all our Eyes, Eares, and Hearts. Tending, with all the rest of the Psalmes, to perswade us to Feare, and Praise, and Exalt, and Worship our Gracious and Holy GOD aright according to His Divine Pleasure. As we shall see by the more distinct handling of it, unto which now I come.

*Division.*

The Words of this Verse have in them three remarkable particulars. 1. The Behaviour of the Men it speakes of, which is partly Good, and partly evill. The former verse saith, *They kept GODS Testimonies, and the Law that He gave them*, This insinuates (what was also exprest ver. 6.) that they used to *Call upon GOD*, All this was very good. But withall, they did sometimes some things amiss, some inventions, by-paths, or steps awry they had, which as they needed pardon, so they incensed Him against them, so much now and then, as He would not let them escape altogether, without taking *some vengeance* for such untowardness. 2. GODS Graciousness, in a double respect: 1. in *Answering them*, granting their suits and supplications ordinarily. 2. in *Forgiving them*, pardoning their failings and faults evermore; never dealing with them altogether according to their sinnes, but in the midst of any offence of theirs, or Judgement of His, remembring Mercy. 3. His Holy Justice, notwithstanding, *Taking Vengeance on their inventions*: Chastening them for some faults sometimes; and not letting them alwayes goe unpunished, how faithfull soever they were generally, Or how Gracious soever He was eternally. These are the maine parts of the Text, which will afford us so many Doctrines clearly and plainly after we have but a little explained the latter Clause of *Taking Vengeance on their inventions*. Which is the only Difficulty in the Language of the Text, and it indeed sounds so strangely at the first hearing, as I may well put this Expression among the Riddles of the Scripture. It is seldome found else-where, (if at all) when applied to the faithfull Servants of GOD, as it is here; and therefore it is an Amazing Notion; and worthy to be considered, for the sense of it, and the reason why it is used. The Sense of it

*Explication.*

What is meant  
by taking  
Vengeance.

is not to be taken in the ordinary rigour of the phrase, as we use it among men, for an act done, either according to the extremity of the desert of a fault, or with a mind posselt with malice or hatred against the offender, or both together. For neither of these will stand with GODS affections or actions towards His faithfull ones; nor with the very words of the Text foregoing these. He who forgives, never deales according to extremity of desert of a fault, which deserves destruction (as all our sins doe in extremity of Justice,) much lesse doth he doe any thing with malice or hatred. Forgivenessse and malice are no lesse contradictory then light and darknesse, life and death. Whatsoever therefore be meant by *taking of vengeance* here, it must be understood, with mitigation and mixture of favour; and this favour eminent, even notwithstanding the vengeance taken, For so speaks the Text undeniably, *Thou answerest and forgavest, though thou tookest vengeance*, As forgivenessse did not altogether hinder the vengeance, so the vengeance did not disparage the forgivenessse. The meaning then may be conceived to lye in two things. First, That whatsoever they did feele from His hand it was but according to their deserts, not beyond; They had first provoked Him, before He strooke them, they had offered Him some indignity before He afflicted them; and when they did abuse Him, then he did sometimes take some vengeance upon their Inventions, or their Workes or Deeds as the word properly signifies. 2. This Correction, was somewhat smart and severe, both in their own apprehensions that suffered it, and in the eye and observation of any that had notice of it: in so much as if one had not knowne and had assurance of His Mercy to them from other grounds, His manner of dealing with them in this particular case would seeme to them to savour altogether of vengeance, and extremity of rigour and displeasure. Now the reason, why this is thus exprest, We may conceive to be, purposely to insinuate more effectually, *That GOD looks upon sinne with another eye then men doe*; and that even in His Owne dearest servants, He sees matter enough of deepe displeasure which He will let men know, and themselves feele now and then in a quickning and awakening manner. Terrible words are not without their efficacy, specially when deeds answer them; The proper Reasons and Uses of both, We shall see anon. But this language is used to help to make GODS deeds more affecting.

Affirmatively,  
in two things.

1.

2.



*The Glasse of GODS Providence toward His faithfull ones.*

Withall this may well be added to cleare this phrase from all exception, that if we observe the words narrowly, a manifest difference seemes to be even here, in this harsh expression, from that which is elsewhere spoken of GODS dealings with His Enemies, with the wicked. It is not said GOD tooke vengeance on them, on the persons of His faithfull servants, but on their inventions. He shewed mercy to their persons, ( which the Text it selfe expresses ) but yet He shewed displeasure against their sins. He would not spare the offence, and yet it is certaine He spared the offenders. But when the ungodly are spoken of, there vengeance is expressely said to be taken on them, *Deut. 32. 41. I will render vengeance to mine enemies, and vers. 43. Will render vengeance to His adversaries, and will be mercifull to His land, and to His people.* So *Ezek. 35. 14. I will lay my vengeance on Edom.* And in divers other places of the Prophets: So in the N.T. *2 Thes. 1. 7. Taking vengeance on them that know not GOD, &c.* In all these the vengeance so falls upon the sinner that the sinners themselves are destroyed with the waight of it; which never is, when GOD hath to doe with His Owne, how severe soever He seeme to be in the vengeance He doth take: As will further appeare in the prosecution of the Doctrines afforded to us in the whole verse, which are plainly three.

3. Doctrines

1.

1. *That even the faithfull servants of GOD may so provoke Him, as to need His pardon, and even to give Him occasion to take vengeance on their pratles.*

2.

2. *Though they doe provoke Him, and He doe thereupon take vengeance, Yet is He ever a GOD of Grace to them, answering their prayers, and affording them pardon.*

3.

3. *Though GOD doth answer the prayers and forgive the sins of His faithfull ones, Yet they may so provoke Him, as He sometimes takes vengeance on their misdoings.*

First handled  
Historically.

Before I come to handle these points in a Doctrinall way, It will be very profitable; first, to handle the Text *Historically*, a little to looke after and consider the story of these holy men; as other Scriptures have recorded it; and see their *faithfulness* with their *fallings*, and GODS *answers* and *pardon* with His *taking vengeance*.

1. *Moses.*  
2. *His faithfull.*  
3. *He.*

*Moses*, who is the first man concerned in it, was one whom GOD honours as much for his faithfulness, as any man under the Old Testament. No man actually forsooke so much for GOD,

nor

nor ventured so much for Him, as *Moses* did; Which the Apostle excellently summes up, *Heb. 11. 24, 25, 26.* No man had so hard a taske of it, for so many yeares together, being to deale first with hardhearted *Pharaoh*, and then with stiffnecked *Israel*. And he hath besides all others, an high Eulogy of faithfulness in all GODS House, *Heb. 3. 2.* in all his offices between GOD and His people, being not only a Prophet, but the Chief Governour of *Israel*, and styled a King in *Jeturun*, *Deut. 33. 5.* Yet even *Moses* had his failings and weaknesses.

2. His failings  
five.

1. When GOD would imploy him towards *Pharaoh*, We find him making excuses; so long till the Text saith, *GOD was angry*, *Exod. 4. 14.*

1.

2. In the same Chapter, we find him to have neglected the Circumcision of his sonne, the reason is not exprest, (perhaps it was because he was loath to displease his wife *Zipporah*, who was a *Midianite*;) But whatever it was it had like to have cost him his life, GOD begun to take some vengeance, upon his neglect, *ver. 24.*

2.

3. In the fifth Chapter, he doth in a manner expostulate with GOD in a kind of discontent and distrust, as though GOD had not done well in sending him to *Pharaoh*, who tooke occasion by that to oppress *Israel* the more; and no deliverance likely to come: Which yet he had no reason to count strange, if he had well remembered and observed what GOD had said to him, *chapt. 3.* that *Pharaohs* heart would be hardened, and he would not let them goe at the first. But *Moses* had forgotten this, and to complaine, as if GOD had done him and *Israel* both wrong in it, *ver. 22, 23.*

3.

4. In *Numb. 11. 11, &c. 14. 35.* We find another fit of discontent: he cannot endure with patience any longer the frowardnesse of the people, who murmured against him at every turne; he would be out of his life, and prayes to GOD even to take his life away, rather then to abide such continuall vexation; and againe, *ver. 21.* he hath a pang of distrust, and can scarce tell how to beleve GODS Word to be true of such a large provision to be made for the people as GOD hath told him of: So that GOD is faine to answer him with His Almighty Power, *Is the LORDS hand waxed short? Thou shalt see now whether my words shall come to passe to thee or not*, *ver. 23.* These passions and expressions of *Moses*, were not like a faithfull servant of GOD, but thus the infirmity of a faithfull man discovers it selfe.

4.

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5. Once more we find *Moses* faulty; and that in a further degree then any that hath been yet named: his great failing, and for which GOD was most highly displeased with him above all other times, is recorded, *Numb. 20*. The people murmured for water, and GOD bids *Moses* take the rod and *speake to the rock* and it should give forth water. *Moses* goes with the rodde, but instead of speaking to the rock, he speaks to the people, and that *unadvisedly with his lipps*, saith the Psalmist, *Psalm. 106. 33.* and with a provoked spirit, overcome with anger and passion; and instead of speaking to the rock, he strikes the rock, and that twice, *vers. 11.* And this GOD takes so hainously, that He charges him with not sanctifying Him before the children of *Israel*, and not believing Him, and that therefore he should not goe into the promised Land. So that here is a three-fold fault noted in *Moses*, in the story (written by himselfe) and in the *Psalm*. 1. Some *unbelief*, and distrusting that speaking to the rock would not suffice to fetch water thence, notwithstanding GODS Word. 2. Some *impatience* of spirit, against the peoples untoward murmurings, *His spirit was provoked by them*, more and otherwise then it should have been. 3. This expell, by untitling and *unadvised speech*, the story saith, he call'd them *Rebels*, and saith, *Must we fetch you water, &c.* which language though they well enough deserved (and worse) yet it appeared GOD was not pleased with it in *Moses*. And so you have the account of his faults, as the Scripture registers them.

2. *Aarons* fault  
lingering.

1.

2.

Then for *Aaron*, 1. This we find in him throughout, that what is noted of him, is being a second in evill, an *accessary*, confenter and actor with others, but never alone in any remarkable fault. But particularly three speciall failings are recorded of him, 1. *Exod. 32. 1. 4.* there is a very great fault, that at the peoples solicitation and importunity, he made them an *Idol*, a *Golden Calf*, and joynd with them in the honouring of it: for which GOD was exceeding angry with him to have destroyed him; but that *Moses* interceded for him, *Deut. 9. 20.* A second is, *Numb. 12.* Where he joynes with his sister *Miriam*; (who is first named and noted, *vers. 1.*) in murmuring against *Moses*. It was strange that he should speake against his own brother so, whom he saw GOD had so honoured above him, and who had before (as was observed but now) been a meanes to save him from GODS wrath by his prayers. And yet by his sister is he drawne away and become a partner with her

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in this unnaturall Muriny. And for this GOD is againe angry with him, though he layed then no punishment upon his Person, yet *Aaron* confesses himselfe stricken in the leprosie suddenly inflicted for this upon *Miriam*, ver. 10. and 11. His third fault was in consenting to *Moses* his Distrust (and Passion) in that 20. of *Numb.* The Charge was given to both together; and GOD blames and threatens them both; and accordingly soone after took Vengeance upon *Aarons* offence, and he dies before the end of that Chapter, as He did after upon *Moses* his, Of which we have divers *Memorandums* afterwards, shewing the more GODS displeasure against him for this Transgression; and of this specially, the Text we have in hand speakes. This GOD remembers *Numb.* 27. 12, 13, 14. And *Moses* after ward speakes of it with sorrow, *Deut.* 1. 37. and againe, *Deut.* 3. 23, &c. where he tels the people how he made a solemne sute of it, and prayed earnestly to GOD that He would spare him, and shew him that favour, that he might goe into the Land of Promise; and that GOD would not grant his sute, and forbids him to mention it any more to Him, ver. 26, 27. and once more *Moses* speakes to Israel of it, *Deut.* 4. 21, 22. as shewing how neere it was to him, and how great a Judgement he tooke it to be. And so we see GODS taking Vengeance upon his inventions also, as well as upon *Aarons*, and the Text verified of two of those it speakes of.

GODS displeasure for their offences.

III. *Samuels* failing.

GODS displeasure for it.

We have a third to looke after, whom we must not forget, and that is *Samuel*, He was the Judge of Israel by GODS appointment, and trained up to be a *Prophet* from his childhood under the Wing of GOD in Shiloh, and he was a very faithfull Servant of GOD: Yet there is a fault of his insinuated 1 *Sam.* 8. that When he was growne old, he was partiall towards his children, he made his Sons Judges over Israel, and they walked not in his wayes, but tooke bribes and perverted Justice; and it appeares by the sequelle that *Samuel* was too indulgent and favourable to them; and therefore the people tooke such a discontent, that they would not have his Sons, nor himselfe neither, rule any more over them, but would needs have a King to rule over them; and, though this was ill done of the people, to reject *Samuel* himselfe, and specially to aske a King, as appeares by GODS words in that Chapter, and by His Displeasure manifested from Heaven, 1 *Sam.* 12. Yet we may read in it GODS just Vengeance on the misbehaviour of *Samuels* sons, and so of his partialitie toward them, and we may see in both places that it struck

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*Samuel* very deeply, 1 *Sam.* 8.6. in reference to Himselfe, and *Chap.* 12.2. he cannot forbear mention of his Sons, who were wholly laid aside ever after, though himselfe was not altogether. And thus we see all these three faithfull men, *Moses*, *Aaron*, and *Samuel* made Examples of Justice in some Vengeance taken on their Inventions and offences notwithstanding GODS favour to them.

GODS Gracious  
and swift Answering

1. *Moses*.

Now we must adde a word, how notwithstanding their failings and GODS severity, yet He was a GOD answering and forgiving them.

1. For *Moses*, he is so famous for GODS answering him, that GOD once doth as it were sue to *Moses* to forbear Praying for *Israel*, as implying that He could not but answer *Moses*, if he did Pray: *Let me alone, that I may consume them*, *Exod.* 32.10. and accordingly when *Moses*, for all this, did pray, GOD did answer, and spare *Israel* upon his request, *ver.* 14. and many other times *Moses* his Prayers were heard and answered.

2. *Aaron*.

2. *Moses* and *Aaron* together in the universall Murmuring and Mutiny, *Numb.* 14.5. And *Aaron* specially when after the Rebellion of *Corah*, *Dathan*, and *Abiram*, and the horrible Judgement of GOD upon them, the earth swallowing them up alive, and fire from GOD breaking out and burning up the 250 Princes, that stood to be Priests, in opposition to *Aarons* Calling, and the next day all the Congregation murmured and mutined againe against *Moses* and *Aaron*, as if they had been in fault for the death of those outrageous sinners: *Aaron* then, at *Moses* his direction, runs to the Altar, and fetches fire thence, and puts on incense, and with that runs among the people; and though the wrath of GOD were so hot against them, as that while he was hasting to the Altar and coming backe againe 14700. were dead of the Plague, yet as soone as he comes among them, and as a Priest, offers incense (and so Prayers) for them, suddenly the plague ceases, *Numb.* 16.47,48.

3. *Samuel*.

3. For *Samuel*, he was a knowne favourite in the Court of Heaven, so that the *Israelites* ranne to him, when the *Philistines* came against them, and they put more confidence in his Prayers alone for them, 1 *Sam.* 7.8. then in all theirs; and GOD then answered him with Thunder from heaven against the *Philistines*, *ver.* 10. and againe after the *Israelites* had rejected him, yet they begge his Prayers with great Submission and Importunity, 1 *Sam.* 12.19. And both he and *Moses* are remembred long after by GOD, as two of the greatest

Favourites



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Favourites that ever He had in this kind, when He tels *Jeremy*, He would not heare even them, if they were now alive, *Jerem. 15. 1.* *Though Moses and Samuel stood before me, yet my mind could not be to this people, Cast them out of my sights.* If He would have heard any body, it should have been *Moses* and *Samuel*: Whom He was wont so constantly to Heare and Answer.

Pardoning  
them all.

Withall we have manifest assurance of His Forgiving them, notwithstanding the Vengeance He tooke on those faults of theirs, which we even now mentioned, besides all other times. He that remembers that GOD had a better place to which He removed *Moses* and *Aaron* when He tooke them from the earth; and an heavenly Canaan into which GOD received them, when He denied them entrance into the earthly Canaan; And that this must needs be that recompence of Reward, which *Moses* had an eye to, when he esteemed the reproch of Christ, greater riches then the Treasures of Egypt, *Heb. 11. 26.* And that *Moses* is after his death, often owned by GOD as His Servant, as His Chosen; and *Aaron* is named, *Psal. 106. 16. the Saint of the Lord*; He (I say) that remembers these things cannot doubt of GODS Forgiving them. Considering also, how *Moses* appeared in Glory (with *Elias*) at Christs Transfiguration, *Luke 9. 30, 31.* And for *Samuel*, he was not quite put from his Office of Judge, for it is said, *1 Sam. 7. 15.* that he judged Israel all the Dayes of his Life; and besides GOD often employed him as a Prophet in most remarkable Services; which proclaime GODS Graciouslynesse to him also, and forgiving him as well as the Others.

And so you have the Story of the Text set before you; and the Doctrines observed out of it, confirmed (each of them) by this Historicall Exemplification; Of their Behaviours and GODS Dealings.

I come now to a more generall handling of them; And the 1. of them is this. *That even the Faithfull Servants of God may so provoke Him, that they may neede His pardon, and even give Him Occasion to Take Vengeance on their Inventions and Practises.*

Dott. 1.

For the further proofe of this, I may say (as indeed of the other points also, though specially of the middlemost, which holds forth GODS Answering and Pardoning Mercy to His Faithfull Ones) that there is scarce any Record of any of the Servants of GOD, even the most eminent, but there is somewhat or other of this kind noted

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of them. But for the further Evidencing of it, and Affecting every one of us with it, (it being a point of very great concernment and use to us all) You may take notice but of these generall Reasons.

*Reas. 1.*

The best have corruption in them as well as the worst by Nature,

1. That the very best Servants of GOD have the very same corruption by nature that the worst have. It is all alike in the one sort and in the other. There is no difference naturally betweene the one and the other. That place *Prov. 27. 19.* deserves to be remembered for this purpose, *As in Water face answers to face, so doth the heart of man to man.* They then used to view their faces much in Water (as we now doe in Glasses,) and as in Water, or in a Glasse, the Image of the true face represents all the features, lineaments, moles, spots, deformities, that are in the face it selfe, and the one answers the other exactly, what is in one is in the other: So is it with the heart of one Man (naturally) answering to another. There are the same spots and wrinkles, and blemishes in every heart that is in any one; and to have a true representation of the evill that is in any one heart, We must looke upon all the evill that is in all other hearts naturally. The Apostle, *Ephes. 2. 2, 3.* makes himselfe and the (now) Christian Ephesians, and the Unconverted Impenitent Unbelievers all alike by Nature.

*Reas. 2.*

Corrupted Nature not abolished in the best. Proved.

2. In the best Servants of GOD this corrupted Nature is not utterly abolished: The Grace which they have received (and which makes them to differ from other men) doth not so farre sanctifie them, but that the Seeds and Roots of sinne, of all sinne doth still remaine in them: A *Flesh* they have, which though Crucified with the afflictions and lusts in all that are Christs, is not quite dead, not altogether mortified, but that lies upon them as a daily and perpetual dutie to mortifie their earthly members, and to be cutting off of hands and feet and pulling out of Eyes; which yet, contrary to the course of Common Nature, will be growing againe, or others in the roome of them: There is a continuall danger of *Rootes of bitterness* (of any kind) springing up to trouble and defile even them. The Apostle, you know, complains of his flesh, that he could not do the Good he would, and that he did the evill he would not doe, and was carried captive unto the Law of sinne, and had a body of death which he carried about him, and groines, and cries out to be delivered from; and tels the *Galatians*, that the flesh in them did lust against the Spirit, so that they could not doe the things they would. And this corruption, alwayes dwelling even in the best, and too often prevailing,

prevailing, is that which not only ever needs pardon, but oftentimes greatly provokes GOD to take vengeance upon their misbehaviours.

Illustrated in that

1. This Corruption may yet be further apprehended by us, by this one Observation following. That, as there is scarce any of the servants of GOD storied of in the Word, but with their faithfulness, their failings are enrolled, (as was intimated before). Paul himselfe not excepted: So, (which is very remarkable and deserving most serious consideration,) That *scarce any of them is noted to be eminent for any vertue or Grace, but somewhat of the contrary is observed in them*, some failing even in that very particular.

The Corruption of the best appears in things wherein they most excell in vertue.

1. Noah is owned by GOD Himselfe to be eminently *righteous* in his generation, Gen. 7. 1. in a generation that abounded with luxury, eating and drinking and jollity, as our Saviour assures us, Mat. 24. 38. and so Noah was a patterne of Temperance and sobriety; and yet we find even Noah once overtaken, and making himselfe *drunke* with his owne wine.

Righteous Noah intemperate.

2. Lot is praised by the Spirit of GOD guiding St Peters pen, 2 Pet. 2. 5. for a Righteous man, preserved safe by GODS Grace in the midst of *filthy Sodom*; and yet you know what befell him afterward, when Sodom was destroyed and himselfe delivered out of it.

Just Lot defiled.

3. We read that Abraham is called the Father, (the Patterne) of the Faithfull: It is said, *he staggered not at the Promise of GOD through unbelief, but was strong in Faith giving Glory to GOD*, Rom. 4. 20. and yet Faithfull Abraham, twice for *sure*, denies his Wife, and pretends her to be his sister, Gen. 12. and Gen. 10. 3.

Faithfull Abraham distrustfull.

4. So of Moses, one of the Men our Text speaks of, it is said, that he was *meek* above all the men that were on the earth, Numb. 12. 3. and yet this *meek* Moses overshoots himselfe by *passion*, and that which brought the evil upon him, was (as you have heard) *his spirit being provoked* and so he spake *unadvisedly with his lips*: And withall he that had shewed so great faith in so many mighty works to be done by him, and difficulties to be passed through, for so many yeares together; and had so greatly and perpetually honoured GOD in the sight of Israel; now is challenged of GOD (as you saw) that he did not *believe* Him to *sanctifie* Him before the children of Israel; and therefore he should not bring them into the Land.

Meek Moses passionate.

Faithfull Moses believes not.

Humble David  
revenge-  
full.

5. *David*, who of all the people of GOD in his time, had been longest in the schoole of Affliction and *Patience*, and shewed great proficiencie in it, upon all occasions; as his *Psalmes* beare witness, and the story together: Yet when he received a rude repulse from churlish *Nabal* of a kind message and faire request, 1 *Sam.* 25. he hath to farre his Lesson to seeke, that he breakes out into violent passion, and resolves and sweares he will have his blood, and the blood of all his family, and marcheth against him to that purpose. Thus you see faults breaking out in the servants of GOD, and even in thole things wherein they were famous for Fidelity.

*Job* impatient.

6. So in him who of all others is set forth as the Patterne of *Patience*, holy *Job*; You have heard of the *Patience* of *Job*, faith *James*, chap. 5. 11. But we have heard (and read in his Booke) of his *Impatience* too: and, we would think him a man very impatient, from whom we should heare such language, as he speaks, chap. 3. and afterward.

The Prophet  
*Jonah* refuses  
to goe on  
GODS errand.

7. And what say you to *Jonah*, one whom GOD owned and employed to be a Prophet; But first he runnes away and will not goe on GODS errand; whereupon GOD takes vengeance upon his invention and transgression, in a most terrible manner: He first persecutes him with a Tempest and makes him afraid with a storme, and then forces him to be his own accuser and Judge, to condemne himselfe to be throwne into the sea, and there he is cast as it were alive into *Hell* (as his owne Phrasie is in his Prayer, chap. 2.) by being swallowed up by the Whale, and living in that most noisome stinking prison so long: And yet after his repentance and GODS marvellous mercy to him, and imploying him againe in his worke, he breakes out into fearfull distempers againe; even to justifie his former fact, and be angry, and he will be angry, and he doth well (he saith) to be angry even to the death, with GODS crossing of his mind and expectation. How contrary was all this to the duty of a Prophet, to the disposition of a Penitent received to mercy, and yet thus it was with him: This is our corruption remaining even in a faithfull mans heart.

Justifying his  
sin after he had  
repented of it.

After many  
yeares *Jeremie*  
resolves to  
preach no  
more.

8. Looke upon *Jeremie* also, and you shall see a wonderfull example. First, He was indeed very hardly used, *Jer.* 20. and he saith, he was in derision daily, every one mocked him, ver. 7. and therefore he is weary of his office and employment, and resolves he will preach no more: Then I said, I will not make mention of Him, nor

speake

speake any more in His Name, ver. 9. A strange distemper to be in a Prophet, who had preached so long, but that GOD cures suddenly, with some kind of vengeance, by making His Word as a fire in His bones, that he could not forbear giving it vent, and then he recovers himselfe and comforts himselfe that GOD would take his part against his enemies and persecutors; *The LORD is With me* (saith he) *as a mighty terrible one, &c.* and so he gets so mighty a victory against this temptation, that he sings a Song of triumph, and calls others to joyne with him in it, ver. 13. *Sing unto the Lord; praise ye the Lord, for He hath delivered the soule of the poore from the hand of evill doers:* And now you would thinke he were for ever delivered from all impatience. But marke the very immediate next words, *Cursed be the day wherein I was borne, &c.* And, which is worse, *Cursed be the man that brought Word to my Father, &c.* O strange! Can this be possible, that from a heart so calmed and settled in Faith and Joy, such a suddaine storme should arise of monstrous and horrid impatience? But such is man; such is even the best man, when his corruption is let out, and his ill nature is suffered to discover it selfe. I shall not need to tell you of *Peters* falls.

But 9. I have one example more to set before you, of *Paul* and *Barnabas* together; two that were as much united together by all manner of Religious considerations, as almost any two can be. *Barnabas* tooke *Paul* then named *Saul* newly turned from being a periccutour, when the Disciples were afraid of him, *Acts* 9. and brought him to the Apostles, and is his witnesse how he was converted and how he had preached; and after that he makes a journey as farre as *Tarsus* from *Antioch* to seeke *Saul*, and brings him to *Antioch*, and there they preach together a whole yeare and taught much people; and after that they were sent together to carry Almes to *Jerusalem*: and being returned to *Antioch*, they were sent out together, by the expresse charge of the Holy Ghost, to preach, and after great and happy successe, they were employed by the Churches to goe up to the Councell at *Hierusalem* about the Question of Circumcision. And now after all this sticknesse of Union, being about to goe forth againe to visite the Churches, they fall at oddes about a small matter, as one would thinke, Whether such an one should goe along with them, or not; and the contention was so sharpe betwene them, as neither the Church, nor any of the brethren

After a triumph over a temptation, is (in a manner) wholly transported with it.

The two greatest friends in the world *Paul* and *Barnabas*, contending and parting upon it.





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brethren could reconcile them at that time; but they part asunder, and goe one one way and the other another; and perhaps never see one another again. This is a very great and a sad prooffe, of the great corruption of nature, still in the very best of GODS Saints, and faithfull ones.

*Reason 3.*  
Satan violence in tempting them continually.

3. To all which we may adde both the violent and cunning importunity of Satan, who makes it a continuall businesse of his, to tempt them to all manner of sins, that if he cannot prevaile in one thing he may in another; and if he cannot (as he cannot) regaine them under his tyranny and dominion, he may yet doe them what mischiefe he can, disturbe the peace of their consciences, dishonour GOD, and promote his own kingdome, by their ill examples especially.

*Reason 4.*  
Men often are tempters to the godly.

4. Withall he can and doth very much make use of Men, evil men (and sometimes even of good) as his instruments, who not seldome doe even take it to taske and make it a maine part of their businesse, to draw the servants of GOD to sinne, to sinnes of scandall, thereby to promote their own lust by their assistance, or to encourage and beare out themselves in their own evils, by such practices of better men, and sometimes even in very malice to the servants of GOD, that they may have advantage to reproach them, and the very profession of Religion which they make. And to this purpose they lay snares in their way continually, sometimes offering worldly advantages, otherwhiles threatening worldly inconveniences, and alwayes straining their wits to pursue them with importunities and subtilties, to seduce them. All these laid together, their own corruption, Satans suggestions, and Mens intigation doe so unhappily verifie our first point, and afford such continuall experiments of it, that I shall need to say no more of it at the present in a Doctrinall way. I come to the second.

*Doctrine 2.*  
GODS Mercy to His servants, though offending Him.

*Reason 1.*  
He hath engaged Himselfe to heare pray.

415.

Though GODS servants doe provoke Him, and He doe thereupon take vengeance, Yet is He ever a GOD of Grace to them, answering their prayers, and affording them pardon. I shall not illustrate this by examples at this time, further then I have done already, every one of the fore-named Instances making it plaine. But I shall give you some Reasons of it.

First, GOD uses to answer His servants, because it is one of His Titles which He takes to Himselfe, and His servants give Him the Name of, That He is a GOD hearing prayers; Which is therefore

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therefore exprest because He would encourage all men, (much more those that are already His servants) to come unto Him, *Psal. 65. 2. O thou that hearest prayers: to Thee shall all flesh come.* So David assures himselfe and his enemies both, that he should find in his own particular. *The LORD will heare* (that is answer) *when I call upon Him, Psal. 4. 3. And Psal. 10. 17.* a demonstration is given of it, in that it is said to GOD, *Thou hast heard the desire of the humble, Thou preparest their hearts, and Thou canst see their care to heare.* Which is as much as if it had been said, Thou bespeakest, and even inditest their Petitions (GODS Spirit doth so, *Rom. 8. 26. 27.*) and therefore as Thou hast ever done, so unquestionably thou wilt still afford them a gracious Answer.

2. This is the more certaine, Because GOD hath alwayes in His hand a sufficiency of Power (and Wisdome,) to grant their faithfull desires, by Over-ruling all things for their good, even notwithstanding all that they have done against Him, and so against themselves, or that He hath done against them. This is the great difference between GOD and Men, that men oft times, when others sue to them, find things in so ill a condition, partly through the fault of those that now sue for their favour, and partly through their own rashnesse or severity, that they know not how to help them, nor which way to make them any amends for any thing they have made them to suffer. As the *Israelites, Judg. 21.* would willingly have done more for Benjamin, against whom they had been rigorously cruell; But they knew not how to doe it, they had no power to recompence their own excessive severity, upon the *Benjamins* perverse obstinacy. But it is never so with GOD. He never powres out so much wrath upon any of His servants (whatsoever He doe upon His enemies in conclusion.) But He hath still in His hand to make them amends. Even though He take away their lives: He hath so much good to bestow upon them, as He may still be said to forgive them, He hath a better life for them; an Eternall life, of perfect Happinesse. And in the meane time, witnesse *Joseph* and *Job*, and many others of His Saints, They are never so low nor so afflicted in this world, but He hath power enough to raise them up againe to comfort and honour. And therefore He doth certainly afford them answers of Grace to all their faithfull prayers.

*Reas. 2.*  
He is ever able  
to doe them  
good.

3. He doth also forgive them without faile; because He hath re-  
ceived

God hath received a Ransome for His servants offences.

received a Ransome for them. It is *Eliphaz's* phrase, *Job 31. 24. Deliver his soule* (saith GOD) *from going downe into the pit, for he hath received a Ransome.* GOD Himselfe hath for sooth Christ (provided Him, sent Him, declared Him,) to be a Propitiatorie through Faith in His Blood, to declare His Righteousnesse propitiatorie for the Remission of sinnes that are past, through the forbearance of GOD, *Rom. 3. 25.* So that GOD in His taking vengeance upon the offences of His servants, doth it not for the satisfaction of His Justice. For Christ hath made that satisfaction, *He is our Surety, Heb. 7. 22.* and gave His life a Ransome for us, *Mat. 20. 28.* And so notwithstanding all the Chastisements He layes upon them (which are for an other end, as we shall see in the next Point by and by,) The Chastisement of our peace, by way of satisfaction, was upon Him, He hath borne the burden of them all. And by His stripes, (not our own) are we healed. Therefore how much soever GOD corrects any of those that are in Christ, yet He pardons them. *The Lord hath chastened me sore,* saith the Psalmist, *Psal. 118. 18.* yet hath He not given me over unto death. Holy Job goes further, *chap. 23. 25.* *Though He kill me, yet will I trust in Him.* That must needs carry with it, assurance of forgiveness, in the most deadly blowes that GOD can give His servants. And indeed the Apostle makes this an argument of GODS graciousnesse, and forgiving the iniquities of His servants; that, when otherwise they would be hardened in their sin which would come to their destruction, if not remedied, that He corrects them severely, even to death sometimes. So he tells the Corinthians who had profaned the Lords Supper greatly, *For this cause many are weak and sick among you, and many sleepe,* that is, are stricken with death, *1. Cor. 11. 30.* and after followes, *yet we are judged,* (even so severely) *We are chastened of the LORD, that we should not be condemned with the world.* Here is undoubtedly forgiveness notwithstanding deadly severity.

#### Reas. 4.

God justifieth Himselfe in His servants Repentance.

4. GOD therefore forgives, because He will glorify himself in the Repentance of His servants, as for their provocation, and His taking vengeance. And ordinarily He doth this visibly, when He layes any great correction upon His servants. He makes them give publike and open testimony of their Repentance. This is remarkably insinuated, for the thing it selfe, *1st. 57.* Where first GOD is angry with one of His and smites him for the sake of his own

confesse, and hides His face from him; And for a while this doth him no good; but he goes on frowardly in the way of his own heart: Hereupon GOD, (in the riches of His Grace) resolves to take an other course with him; and to manifest such love to him, as should overcome him with kindnesse. *I have seen his wayes, and I will heale him, &c.* Here is forgiveness and Grace for Repen-  
 untance undeniably, notwithstanding all foregoing sinne and judgements.

5. And indeed if GOD should not vouchsafe pardon, when His servants have provoked Him, He would have none left upon earth to serve Him. If thou Lord shouldst mark iniquities, saith the Psalmist (that is, if Thou shouldst deale with us without any mercy, according to our iniquities,) O LORD who shall stand? Then followes, *But there is forgiveness with Thee, that thou maist be feared, Psa. 130. 3, 4* No man could have any heart to serve GOD, if knowing that he should, through his corruption, offend in many things, he should have no forgiveness at all, but only corrections and punishments, and finally death and damnation, for his reward. And this must be the portion of all those at last, that have no forgiveness. Therefore GOD Himselfe gives this reason of His mercy, in the forementioned, *Isa. 57. 16. I will not (saith He) contend forever, neither will I be alwayes wroth, for the spirit would faile before me and the soules that I have made.* Therefore saith David, *Psal. 103. 10. He hath not dealt with us after our finnes, nor rewarded us according to our iniquities,* and vers. 13. *As a Father pitties his own children, so hath the LORD compassion on them that feare Him; For He knowes our frame, He remembers that we are dust, &c.* And therefore with this the Church comforts her selfe in the midst of GODS most terrible corrections, *Lam. 3. 32. Though He cause grief yet will He have compassion, according to the multitude of His Mercies.*

6. There is one Reason more insinuated in the very Text, which may not altogether be forgotten, and that is, *The Covenant, whereby GOD hath engaged Himselfe unto His servants to be their GOD, Thow answeredst them O LORD our GOD.* For GOD to be our GOD, is to be a GOD answering prayers and forgiving sinnes; *Psal. 40.* after He had mentioned the Covenant between GOD and His people, vers. 7. It is said, vers. 15. *Call upon Me in the time of trouble and I will deliver thee, &c.* And for forgive-

Reas. 5.  
 Elie GOD  
 would have  
 none to serve  
 Him.

Reas. 6.  
 GOD is a GOD  
 in Covenant  
 with His ser-  
 vants.



*The Glasse of GODS Providence toward His faithfull Ones,*

ness, we know, besides the manifold particular expressions of Promises of this kind, The Covenant made with *Abraham*, was a Covenant of Grace in Christ, the Promised Seed, in whom all the Nations of the earth should be blessed, *Gal. 3. 16.* and an everlasting Covenant: And both these inferre certainly forgiveness, to all the faithfull seed of *Abraham*. And so this second Point is also in some proportion illustrated and cleared. The third and last follows, namely---

*Doctrine 3.*

God is sometimes severe to His, though still mercifull to them.

*Reas. 1.*

GODS Holiness.

3. Though GOD doth answer the prayers and forgive the sins of His faithfull ones, Yet they may so provoke Him, as He sometimes takes vengeance on their inventions, inflicts very severe punishment, on their misbehaviour.

The Reasons of this are: 1. The Holiness of GOD, which allows not sin in any one; but shewes some displeasure against it wherever He finds it, even where He loves the persons, and so pardons for His beloved Sons sake, Yet He will make them know their sins are odious to Him, and they shall feel the smart of it. We should not at all be apprehensive of the Holiness of GOD, and His detestation of sinne, if He did not take vengeance upon some transgressions in some persons; and we find by experience, that we are but little apprehensive of it, when we feel no tokens of His displeasure against us for our sinfull carnages. He therefore in reference to the glory of His Holiness, doth not altogether spare sin, no nor in His own.

*Reas. 2.*

GODS Justice.

2. As the Holiness of GOD, so His justice calls for it: Namely that He should not see His Holy and Righteous Law broken, and give the transgressors no remembrance for it: Whether the transgression be more immediately against Himselfe the Sovereigne LORD and Law-giver, or against the subjects of His Kingdome. If any of His servants so farre forget themselves and Him, as to dishonour Him by trespassing upon any thing that is His; or doing any thing that reflects upon His Majesty; It is most just, that they should be so dealt with, as it may appeare to them (and all men) that GOD is not one fit to be abused any way; and that His Infinite Goodness and Mercy ought not to be esteemed an encouragement to any to set light by His Authority and Sovereignty. Again, if they misbehave themselves one to another, it is most just that GOD should distribute Justice among them so farre, as to discountenance the wrong doer, and make him afraid of doing the like againe, that

GOD



GOD should so set them to rights when they are quarrelling one with another, or abusing one another; as that it may appeare He gave them no such leave; and that His Laws to the contrary were not given in vaine. Only in all this, we are to remember, that the Justice we are now speaking of, is not the Justice of a Judge, that lookes barely to the rigour of the Law and the desert of the offence; But the Justice of a Father; Who though he scourges and corrects his child, even to blood sometimes, for untowardnesse relating to himselfe, or to any of the family, or even strangers, yet he doeth it not to satisfie his own spleene, nor in malice against his child; but to make him sensible of his fault and carefull to amend, and to shew himselfe in his Paternall authority, rightly dispensing favours and corrections according to the behaviours of every one of his children. Thus it is with GOD, And this is so certaine, that it is expressly contained within the Covenant of GOD and a part of it, *Ps. 89. 30, 31, 32, &c.* *If his children forsake my Law and walk not in my judgements, if they breake my statutes and keepe not my Commandements, Then will I visit their transgression with the rodde, and their iniquitie with stripes: Nevertheless my loving kindnesse will I not utterly take from him, &c.* It is made to all the children of David, that is of Christ, whose Type David was herein. And though Mercy (the sure Mercies of David, as *Esaies* phrase is, *Esa. 53. 3.* applied by *S<sup>t</sup> Paul*, *Acts 13. 34.*) be infallible and unchangeable to them; yet doth GOD, as we see, expressly reserve to Himselfe the right of correcting them when they provoke Him.

The Justice of  
a Father.

3. And this is further Confirmed, by the Need that the very faithfull have of being thus dealt with. Now you are in Heavinesse (if need be) saith *S<sup>t</sup> Peter*, through manifold Temptations, (that is afflictions and corrections) *1 Per. 1. 6.* Experience shews this but too much; that our children doe not more need correction in their younger yeares, then all Gods children neede it, now and then all their Life. Without it, the one and the other are and will often be froward and wanton, and proude, and selfe-willed, and quarrellsome, and untoward to learne any thing that is good. And GOD hath Ordained and sanctified Corrections to be a meanes both to the one sort and to the other, to make them weary of doing amisse, when they shall find that Verified to them which GOD bids his people take notice of *Jer. 2. 19.* *Thine owne wickednesse shall cor-*

Reas. 3.  
The faithfull  
need it some-  
times.

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rest thee and thy backslidings shall reprove thee; Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the LORD thy GOD, and that my fear is not in thee, saith the LORD GOD of Hosts. GOD will make all his Servants find and feele and acknowledge this in their Degree. And to this speakes the Apostle Heb. 12. both for GODS Intention in corrections and for the successe of them. Having compared GODS fatherly corrections with our Naturall Parents dealing with us in our Minority, He saith expressly, He doth it for our profit, that we may be partakers of His holinesse, v. 10. For our profit, I say, and not to satisfy his owne mind, or wreake his owne displeasure upon us, as earthly parents not seldome doe, as he had intimated in the beginning of that Verse. And as GOD meanes no otherwise but thus; So his Intentions doe not faile of a futable Successe in the Issue, as is assured us. v. 11. Now no chastisement for the present seemes to be joyous but Grievous: nevertheless afterward it yeelds the Peaceable fruit of righteousness to them that are exercised thereby.

*Reas. 4.*  
To teach by-  
standers,  
1. That the  
wicked shal  
not scape al-  
wayes.

Finally, GOD deales thus with His owne Faithfull Servants, very much in reference to standers by, strangers and even enemies; and that in a double respect 1. to Let all the World know that He hath Iudgements in store for the Wicked, which shall not faile to fall upon their heads with violence, according to those cleare Sentences Prov. 11. 31. Behold the Righteous shall be recompensed in the earth, how much more the wicked and the sinner? and 1 Pet. 4. 17, 18. The time is come that Iudgement must beginne at the House of GOD, and if it first beginne at us what shall be the end of those that Obey not the Gospell of GOD? And if the Righteous shall scarcely be saved where shall the Ungodly and the Sinner appeare? And as our Saviour urges from His owne Sufferings, Luk. 23. 31. If these things be done in the greene Tree, what shall be done in the Dry? So may we well argue, in our proportion, If GOD will not endure alwayes provocations from His owne, though He love them so well as to forgive them ever: then doubtlesse He will never Suffer the Obstinate Impenitents to goe allwayes unpunisht. If He lay stripes on the back of His Children for their follies, He will infallibly, (as the Threatning is in expresse termes Psal. 68. 21.) Wound the head of His enemies, and the hairy scalp of such an one as goeth on still in his Trespases. Whether

evil

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23

evil men will learne this from GODS correcting His owne, or no: yet by all this it is manifest that it is done partly for that end to teach and warne them.

2. But wicthall there is apother maine end, why GOD doth this, oft times within the sight and hearing of evil men; namely that He may let them see, *That they have no Reason to Blaspheame or Reproach the Name or Religion of GOD, or speake evill of His wayes; because of any scandale that any of His servants runne into.* For if they can truly and really blame them for any such misbehaviour; they may also, within a while be able to discern, (if they will mind it, and not wilfully shut their eyes against the light of GODS Providence) *that GOD is no favourer of sinne in the best of His owne;* and that as they that offend, doe not therein walke according to the Principles of their own Profession: So no blame can be charged upon GOD for it, Who takes vengeance upon such misbehaviours; and makes them ashamed of their misdoings, and afraid of doing the like againe. And this is expressly signified to David, after his great scandall, *That though GOD had pardoned him and put away his sinne, that he should not die:* Yet the threatned corrections should come upon him; and that particularly the misbegotten child should be taken away. *Howbeit because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is borne to thee shall surely die,* 2 Sam. 12. 14. This being GODS manner in all such cases, is ground enough (though mens wickednesses will not regard it) for ever to stop the mouthes of all those that would blaspheme, when any of GODS people, are guilty of any scandalous offence. And so we see on all hands Reasons for GODS severity, as well as for His pardoning Mercy: And all the three Points are dispatcht, for the Doctrinall part of them. I now come to the Application of them all three together: but in a threefold distinct Use. 1. Of Humiliation, 2. Of Exhortation, 3. Of Consolation.

1. For Humiliation. As the day specially, and extraordinarily calls for it; and we make speciall profession of it in this present continued meeting: So doe all the three Points that have been handled meete to recommend and reinforce it. For 1. if we have learned and are sensible how corrupted we all are, notwithstanding any Grace we have received from GOD; and how prone to offend and provoke Him notwithstanding any faithfulness we have shewed

2. That there is no cause to reproach Religion for the fautes of any.

*Applic.*

*Use 1.*  
Of Humiliation.



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toward GOD; And secondly, If we be apprehensive of GODS answering and pardoning Mercy, and that we are not yet destroyed, though we have provoked GOD with many of our inventions; and doe still expect Mercy from Him, though we know we shall still offend Him in many things; And thirdly, If we feele wital for the present somewhat more, and feare for the future, GODS taking vengeance on our inventions and misbehaviours; Then surely we have all cause to be humbled in each one of these respects severally, and much more of all of them together, and this will be a necessary and profitable foundation for the other two Utes which are to follow. We call this day a day of Humiliation, GOD grant it may prove so in His eye and esteeme: But the truth is, I feare our dayes of Humiliation, are not reckoned by GOD to be such; and that He may put that question to many of us, and pose us with it; with which He checkes the *Jewes*, Zach. 7.5. *When you fasted and mourned* (so long and so often as you have done) *did you at all fast unto me! even unto me!* We come indeed and give attendance upon GOD outwardly; and we sit (and stand, and kneele) before Him, as His people, (as the Prophets phrase is, *Ezek. 33.*) But GOD that searches the hearts, and will be worshipped in spirit and in truth, can tell how untowardly men come, and sees much untowardnesse (I am afraid) in very many of us, even in our holmnest Humiliations, and saddest expressions of it. And if we our selves may judge by the consideration how men carry themselves immediately before, and immediately after, we have little ground to beleeve, there is any great Humiliation in mens hearts when they seeme to be most abased before GOD. The day before, or even the morning before, who makes so much as any shew by his discourte, that his thoughts are setting toward the humbling of himselfe? when women dare come hither with their bare breasts, and spotted faces, and garish apparell, is not this as it were to outface GOD? and tell Him they meane nothing lesse then to be humbled in heart before Him? while people sitting here, before the publike Services begin, and in the spaces between, shew pleasantnesse in their looks, and their words favour of nothing but worldly matters; and as soone as they are gone hence, what ever they have heard or made shew of in publike, their language at home, and all their behaviour, even the same night, and much more next morning, have no tincture of any such thing as affliction of spirit; what can we beleeve,

Of which there  
is but little  
signe usually  
before or after  
the publike  
Service.

believe, but that they doe not so much as (that which the Prophet mentions and rejects, *Iſa. 58.*) *Afflict themselves for a day, and bow downe their heads like bull-rushes.* For with them it is but a few houres, and not a whole day, and when they are over, then they are as jolly againe, and hold their heads as high as they did before, and all their pretended Humiliation is gone and forgotten, and not a shadow of it remaining. Beloved if we doe thus, we may please our selves with calling this *a day of Fast and Humiliation*, but I am sure there is little Humiliation in that soule that behaveth it selfe after this manner.

There was a happy and *pious Exhortation to Humiliation* set forth some Moneths agoe by the Authority of the Parliament; I could heartily wish it might be enjoyed to be read every where every Fast-day, in the beginning of the day; and that to this were added a Charge, *that one of the Sermons at least in every Congregation, might be expressly made to move to Humiliation and Repentance*: for I must needs professe, that I much feare that the greatest part, even in the greatest and best Congregations, can scarcely instruct themselves sufficiently in the businesse of such a day. Therefore, if when we come to humble our selves, there were not only *solemn Confession of sinnes* by the Ministers, but some earnest and *vehement Exhortation to mourne for the sinnes* confessed and to be confessed, this might perhaps fasten some better thoughts in the minds of most men, then now, I doubt, doe ever so much as come-crosse their minds. For, though we call the businesse of such a day, *Prayer and Fasting*, yet I verily believe, the most of men doe much more mind the *Sermons and Exhortations*, then they doe the *Prayers*; and mens very countenances declare it, and their demeanour to any one that doth but cast his eye upon them: Some are plainly gazing up and downe; and others put themselves into such a *posture*, as if they be not *extraordinarily zealous*, must needs dispose them much to *fall asleep*; so sitting and leaning at their ease, that, if they would *invisite sleepe*, they could not doe otherwise; But if they be attentive at all, they make some shew of it during the Sermon: and therefore, if some serious thoughts of Humiliation were offered to them in the Sermon each day, it might put every ones spirit into a much better frame then now usually they are in.

Let me therefore endeavour this a little: And, though our *Mercies* have not been so *miraculous*, as those the Text speaks of in

To remedy which a constant Exhortation in one of the Sermons would be greatly profitable.

N. B.





Three sorts of  
sins to be hum-  
bled for.

1 Personall,  
namely ig. inst  
our Covenant  
in generall.

N. B.

Specially for  
like sinnes to  
these pointed  
at in the Text.  
1. Neglect of  
Sacraments.

answering, yet I am sure *our pardons* are to be acknowledged *very admirable*: considering that the sins of every one of us may be found upon a carefull inquiry, *to be worse then theirs* who are pointed at in the Text; *our evill hearts* have found *our worse inventions*, and the *vengeance* that GOD hath taken upon *those inventions*, hath, at least in our conceit, been terrible enough; all which require us to be greatly humbled for our offences this day. To which purpose, let me chiefly touch upon three things. 1. Some *Personall* sins, that we may be remembered of. 2. Some *Nationall* sin. 3. How farre *any of us* may be charged with being *guilty* of these *Nationall* sins.

First, For our *Personall* sins, I would wish all but to remember, generally, our *Covenant*, and enquire about breaches of that; and particularly, to see whether we are not guilty of such kind of sins as we have noted before in any of the persons whom the Text speaks of. When we entred into our soleinne *Nationall Covenant*, we even in it publicly professed that we had a serious apprehension of our own sins and the sins of the Nation calling for *GODS* wrath against us; and there is mention made of some speciall sins, *as that We have not as we ought, valued the inestimable jewell of the Gospell, that we have not laboured for the purity and power thereof; that we have not endeavoured to receive Christ in our hearts, nor to walke worthy of Him in our lives*: and we there also undertake many things, which I am afraid we have much forgotten: and I am pertwaded *that there are many, that never so much as read is over once since they tooke it*, so little regard have they of it; and that they cannot name so much as *any one sinne* that they have forborne, or *one duty* that they have performed the more for their *Covenants* sake: And if this be true, have not such great cause to be humbled, and to be afraid least GOD take vengeance upon their breach of Covenant? And indeed how few of us, if we view our faces but in that glasse of our Covenant, can chuse but be ashamed and afraid of our not having been true to it and stedfast in it as we should have been?

But let me instance rather in those kinds of sins, that the Worthies in the Text were found faulty in, and aske every conscience whether it hath not somewhat to charge upon it selfe, in one or other of those errours? 1. We find *Moses* *weglettfull of the Seale of the Covenant for his child*, omitting the Circumcision of his sonne.

I know

I know not why he did so, unless it were to please his wife; (for he had a *Zipporah* in his bosome, a Midianitish wife;) but however, he was too blame in it, in not dedicating his child to GOD, not valuing the Seale of His Covenant as he should have done. Now is there not among us a great deale of guilt in this kind? The little use that most have made, or doe make of their own being *baptised*, and being made partakers themselves of that Seale of GODS Covenant, in their childhood, (which succeeds Circumcision under the Gospell,) and carrying themselves never a whit the better towards GOD for His receiving them as His so long agoe in that Sacrament; is it not unhappily punished in more then a few, with their calling in question, whether children should be so dedicated to GOD, and partake of that Seale of His Covenant? and so because they have themselves abused GODS goodnesse to themselves, they come to deny their own and others children to have any right to that pledge of His goodnesse; and so make amends for one sin with another. And doe we not see the like in *the other Sacrament*? Because very many even the most have had little regard to prepare themselves for the LORDS Supper, and have come many a time unduely, *unworthily* without *examination* of themselves; and now is it not come to that passe, that great numbers fall off from it altogether, and question, *whether they may come with such and such persons* (as they like not,) and if any thing be there done which they like not of; and so because they never got any good by coming (*as some have not stuck to confesse,*) they make amends by staying away altogether, and so are wanting still to the Honour of Christ, and the good of their own soules; to the augmentation of which that Sacrament was *ordained*; and to which it is *effectuall* in all those, that come with faithfull and prepared hearts to it, what ever become of other men.

Baptisme  
abused,

neglected,

The Lords  
Supper

abused,  
neglected,

2. As we find Moles unwilling to venture himself upon the Wrath of Pharaoh, and to undertake a troublesome and difficult worke: So may we not find among us a great deale of guilt in this kind? How few are there of us, that can afford to venture upon undertakings that are like to provoke the wrath of men, specially great men, against us? How doe we shrink, and draw back, and make excuses when we fore-see any difficulty more then ordinary in the employment? Or who can almost find in his heart to engage himselfe in a taske, whose certainest wages from men is like to be displeasure and rage?

Unwilling-  
nesse to ven-  
ture upon hard  
tasks.

*The Glasse of GODS Providence toward His faithfull Ones.*

3. Complaint  
of our thank-  
lesse and fruit-  
lesse employ-  
ments because  
not successfull  
at first.

3. As we find Moles complaining, in a sort, *even of GOD Himselfe, that he was by Himſelf about a Thanklesse and Fruitlesse Employment*, and that things were worse now after his setting upon it then before (though GOD had forewarned him it would be so at the first,) and afterward, that he was not able to endure it any longer, *and desires to be out of his Life*: So are not these the Vtuall complaintsof many of us, in our severall businesses, though gone about at the Vndoubted Command of GOD: Doe we not often wish that we had never undertaken them. (How many speake so of this most necessary defence, which their owne Consciences still tell them is the Command of God?) and frequently cry *that things grow every day worse and worse*; and that we are not able to abide it *if it continue thus with us but a while longer*? and we would gladly runne any whether, if we knew whether: and *sometimes wish we could runne out of the World*. So impatient are we of the frowardnesse of the generation, with which GOD will have us to wrastle: Even though His Word and all Experience proclaime to us, *that every worke, and every Generation hath its difficulties: and that reproaches have ever attended the most noble enterprizes*, and the Speciall Nature of those we are set about, does oftentimes forewarne of speciall difficulties to be Vndergen, as certainly as foule wayes in the depth of Winter. But when these come upon us, doe we not very often expresse a great deale of discontent, and impatience, in our families, and to others, and scarce forbear repining at GODS owne dealings with us, or know how to make a composed Prayer to GOD, So disquieted are our minds with disturbances.

4. Distrust pas-  
sionately dis-  
covered, by fire  
men, by unwar-  
ranteable words  
and actions.

4. Again as we find Moles *Distrusting GOD*, the rather because the Perversenesse of the people provoked his spirit; So that he *Discovers Passion* and some Unbeleefe both together, *even before the people*: which was to the Dishonour of GOD, as GOD Himselfe charges him and Aaron both, in the forecited, *Numb. 10. Tee beleevd me not to sanctify me before the Children of Israel &c.* And so he takes away, which GOD had *not appointed him*; All which together Provoked GOD to against him: So doe we not every one of us, more then Once in our lives, even in the sight of others, in whose Eyes we should be specially carefull to Sanctify and Glorify GOD, Breake out into some impatiencies? Specially when men deale perversely with us? (not to speake of many of our frowardneses,

frowardnesses, when our selves only are in fault) and even visibly manifest Vnbeleefe and Distrust? and upon this Venture upon Actions which GOD hath not allowed us? And if we find these things in our selves, (as very few are able to pleade *Not guilty*;) We have surely great cause to Humble our selves for them this Day, and hereafter; and the rather because of the *Vengeance* we find to our Cost, that GOD takes upon our *Inventions* and *Practises* in this kind. And specially when our Sinnes are such, as come into publike View. GOD bore with Moses his Impatience and pang of Vnbeleefe *Numb. 11.* when it was only in secret betweene GOD and Moses: But when it came to the Notice of Israel *Numb. 20.* Then GOD was pleased even to make so faithfull a *Servant* an Example, *Then which there is scarce a greater in all the booke of GOD, to make us Humble; and affraid of any Miscarriage in the sight of Men.* And if we would observe it narrowly; We should find, that though GOD be not so severe altogether in outward respects now to the generality of His servants, as He was then to some, of whom we have the records in Scripture (*for we have the records but of some, and those few, in the Scripture that are owned as faithfull; and but of some failings of theirs; and now and then of some Vengeance taken on those failings;*) Yet seldome doe any of His Servants breake out into faults before the Eyes of by-standers; but Some kind of *Vengeance* or other, is (ere long) taken on those faults, even before the Eyes of those that saw their *Miscarriage*: Though this the corrupt and carelesse Heart of Men Seldome observes so much as they doe the other.

N. B.

5. Againe, as Aaron severall times is found faulty in yielding to and complying with others in their practises of untorwardnes: So how frequently doe we the like? Those that can and do keep themselves upright when they are alone, or in good company, out of Temptation; Yet are they not very many times overcome with the *Importunities of Ill companions*, (Specially of a *Multitude*) to comply with them in their Ills? and possibly even to be their *Agents* and *Instruments* to doe very badde Acts for them and with them? But much more, if those that are our neere and deare friends, and specially being themselves godly, prove to be Tempters to us any way, and give us ill example; how seldome doe we stand out against such a Shocke? But we murmur against our Superiours and betters, as they doe; and we distrust GOD, and discover our Incredulity

9 Complying  
with others  
ill.

to others, as they doe before us. And indeed doe we not very often thinke this excuse enough for us; that the generall Sway of people goes thus, and they will have it so and so? or that such and such thinke or speake so as well as we, and gave us the example before we ventured upon it? But GOD by His dealings with *Aaron* for these failings, would humble us for ours in like kind, and make us know, that this will not stand for an excuse with Him; and that if we follow others Sollicitations or practises in evill, GOD at His pleasure may make us lead the way to them in Correction, as *Aaron* suffered before *Moses*, for the same fault, wherein *Moses* gave the Example, and was (as it should seeme) the cheefe in the Offence.

6. Partiality in  
employing and  
conniving at  
friends.

6. Finally, as *Samuel* appeares to have been faulty, in putting his *Sonnes* into great Offices, and places of Inducatory; and not so carefull (as he should) to punish or remove them, upon complaint of their *Miscarriages*: So are we not much and often too blame in this kind? how partiall are we to those that are our own? How doth our affection oft commend them to places of Employment and Trust, beyond their abilities or merit? And afterward, how ill can we endure to have any complaint against them, when yet there is all the reason in the world to complaine? Even when we our selves can be severe enough against such a fault in the *Abstract*, or in one altogether a stranger to us. But how is the case altered if it prove to be a child or a kinsman, a friend or even but a servant? Doe we not often take it very hainously, that men should find any fault with such? and if we be Innocent our selves (as *Samuel* was in his personall Iudicature altogether) doe we not conceit (as he seemes to speake somewhat that way, 1 Sam. 12.2.) That our vertue should beare out their vice. But this GOD will have us know to be a miserable delusion; and that He will take it the more hainously at their hands that are so bad, when we give them better example; and at ours too, in fine, if we let them alone, and doe not improve our vertue to correct their vice: For then their vice in the practise will prove ours in the connivence; and they and we together may be made to smart for it; as it was in *Samuels* case; but specially in *Elies* in the first chapter of that booke. And now let us (as we were well warned in the morning,) consider our wayes and humble our selves before GOD for any of these evils that may be found in us personally, or for any other,



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other, for which our consciences use to flye in our faces in any respect: and let GODS Mercies and Corrections both, helpe on our Humiliation for them, this day and henceforward.

Heretunto let us adde in the next place, the consideration of *Nationall sinnes*, and be humbled for them also. And there is a necessity of this also, both in reference to the publike judgements and calamities lying upon the Nation; and our publike fastings and supplications for the Nation. Otherwise in both, we take GODS Name in vaine: His *Providence* in the one, His *Ordinances* in the other. We are not rightly affected with *GODS Corrections* upon the Nation; nor can we Pray, as becomes us for the Nation, if we be not humbled for the sinnes of the Nation, generally in those manifest particulars which we our selves are not ignorant of; or of which at least, *there is a cry*, by such as are concerned in them, or observant of them. These let me set before you in a three-fold consideration. 1. Relating to the better party among us. 2. To the generality of people in City and Country, every where. 3. To our Armies, which maintaine our Cause, and the cause of Religion, and our Lawes and Liberties, and all that is deare to us.

Nationall sinns  
to be humbled  
for;

Of three sorts.

Of the first sort, I am the more occasioned to speake, because our Text points at the sinnes *even of faithfull men*, as we have often said: and therefore we may well think upon the sins, of such as would seeme to be faithfull. And there is yet a further consideration that may move us to lay them sadly to heart, namely, That 1. However some now adayes preach and proclaime, *that is is only for the sinnes of those that are notoriously prophane, drunkards, swearers, &c.* and not for sinnes of beleivers and justified persons, that GODS judgements are upon the Land: Yet the word of GOD makes it evident, that it is otherwise, and that the sinnes of those that are GODS people by more speciall profession, (and sometimes even of His most faithfull servants, As Davids numbring the people, and Hezekiabs pride and vaine-glory undeniably) have a speciall influence to bring Nationall judgements. 2. And we have very great cause to judge so at this time; and to be humbled in a speciall manner in that regard. For if we consider that the stroke of GODS displeasure lights not only upon our enemies, the enemies of GOD and His true Religion; nor only upon the prophane sort of the people of the Land, but generally upon all, and in some respects more heavily upon the well-affected party of the Kingdoms:

1. The first of  
those that pre-  
tend to be  
faithfull.

Necessitie of  
this conside-  
ration.

N. B.

We

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We muſt needs acknowledge (unleſſe we will diſparage at once, both GODS Mercy and His Juſtice too) that not only the enemies and the prophane ſort have provoked Him *with their inventions*: But even thoſe that have given up their Names to Him in a peculiar manner have given Him juſt occaſion *to take vengeance on their inventions too*, and to puniſh all ſorts, one with another, and one by another. It could not elſe be, that GOD ſhould *ſo long and ſo much appeare to be angry with His people that prayes*; to overlook ſo much ſo many ſolemne Faſts; and ſeekings of Him; to regard *no more* ſuch beginnings of *Reformation* as are among us: None therefore can be excuſed of any of theſe ſorts; And they that are, or ſeeme to be beſt, are moſt hopefull to take this to heart, and to helpe (conſequently) to reforme themſelves and others too, by being thus put in mind of the evils that even the Religious party are guilty of.

Are not many  
apparently  
worſe then  
they were  
wont to be?

In ſignes of  
pride.

Neglect of the  
Sabbath.

And here let me begin with this Queſtion firſt, that whereas my Reverend Brother that ſpake in the morning, put it to our conſciences, that we ſhould not reſt in the enquiry, whether we were *not better then ſome others*, or only *better then what we had been before*, but whether we were *answerable to the Rules of the Word*; I would goe a ſteppe back; and put it to every conſcience, *whether people are not worſe then they have beene*? Even many of thoſe that ſtill profeſſe to retaine ſome good, and perhaps ſome greatly zealous of the publike Cauſe. I muſt needs ſpeake it, though with a great deale of griefe of heart, that to my eye and obſervation, and of divers very judicious and obſervant men who complaine much and often of it; *That a number of thoſe that profeſſe GODS Name very forwardly in ſome things, are yet growne worſe, rather then better, in divers others*: 1. That apparell, thoſe faſhions, and thoſe garbes of behavioar, that would have been accounted abominations 7. or 10. yeares agoe, are now taken up without ſcruple, by thoſe that will goe for Religious people: and if *pride* did *reſiſt to men and womens faces* in former times; it doth much more now, when ſo many ſolemne dayes of Humiliation kept by them, publickly and privately, hath wrought no amendment, but while many complaine of *their being poorer*, every one may ſee them *as proud as ever*, if not rather more. 2. Thoſe that, ſome yeares ago, made great conſcience of the Sabbath, and of Family-dueties, are now, many of them, come even to queſtion, *whether the Sabbath be at all to be obſerved or no*? and though they deny not, that *family-devotions*

devotions are duties, yet they themselves doe little regard that their families should observe them; and their families scarce seem to have any desire of them: 3. Some that were, by their own confession, so greatly conscientious of *secret Prayer*, as that they could never omit it without an inward check, now doe not make any the le:st shew that they take any time for it day or night: I am afraid I am now in the bosomes of some that heare me this day; and I with every conscience to examine themselves, whether in these things they are not grown worse then they were wont to be? whether (I say) though they keep many a solemn Fast, not only publicly at home and abroad, yet they doe not pray lesse at home with their families, and lesse in their closets? And it is said, that some are growne such enemies to sanctification and duties of holinesse, and so impudent, that they dare professe openly, *They thanke G O D*, they can now goe a whole fortnight without prayer and is never troubleth them. Is this, think we, the amendment that G O D looks for at our hands? Are not here fearefull iuventions for Him to take vengeance upon? 4. Is there not much *self-seeking* apparant in all kind of undertakings? ambitious putting themselves forward, and practises to make themselves rich, by every employment? 5. How many *Errors*, and *strange opinions* are there to be found even among such as are all pretenders to the way of *Truth*? (besides many usurping *Ministeriall Offices*, and exercising *Ministeriall acts* without any *Calling*, and not a few without so much as a shew of any competent *Gifts*.) 6. Is there not extreme *censoriousnesse*, and a spirit of *bitternesse*, in very many seeming good, against all those that agree not with them in every one of their opinions, even so far as to throw them off as no Christians; how much soever they evidence of vertue and piety in other respects? Certainly this is not according to the Word of Christ: Nor are these behaviours becomming a people that desire to Honour that Royall Name by which they are called. And therefore these call for *speciall Humiliation* at our hands. In conclusion this I am forced to say, with the great griefe of my soule, that so farre as I am able to judge by all that I see and heare where ever I come, *The Religion and devotion of a great many even of those who formerly gave better hopes of their being sincere, doth now empty it selfe, into formalities, solemn Fastes and speaking for the publique Cause, and willall being violent for their own opinions and*

Of family duties.

Secret Prayer,

Even despised.

In self-seeking.

Errors, and strange opinions and practises.

A spirit of bitterness against all that dissent from them.

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*interests and those that maintaine them with them. But withall this I must needs adde, that the more any of us is convinced, that this is true, the more cause have we, and all that truly feare GOD to be humbled before Him for these generall evils, of the Religious part of our Nation; and the more cause to be afraid, that we are not so neare a deliverance, as we sometimes would gladly thinke. But rather to be perswaded that before GOD will deliver us, He will put us into another frame and temper of spirit, then we are now in, that He will marre our pride, and tame our wildnesse, and curb us in our pursutes of selfe-respects, quell our scandalous behaviours, and (as He promises more then once by His Prophets) give us one heart and one way; All which as yet, after all warnings and shewes of humiliations, and blowes, and favours, we seeme very farr from; and therefore still it is fit to call us to sad humiliation for these provocations, in the first place.*

a The sin of  
the generality.

Ignorance.

Covetousnesse.

The second consideration of *Nationall* sins, referres to the *body of the Nation*. Of whose sins I will not now take upon me to give you a large catalogue. But they generally empty themselves into these three capitall evils: *Ignorance, Covetousnesse and Profanenesse*. Of the first, I confesse I can never thinke seriously, without trembling and scarce with any patience, *that no more is done any where to dispell that horrid mist of darknesse* that covers the faces and hearts of very many thousands in these dayes of light: while in the meane time, *they themselves, scorne and hate knowledg*, specially because *they see they may be let alone in it*. For the second, It is apparantly the sinne of the Country; and of the City too, and the generall sin, that at least all men well nigh are accused of and *cried out upon for*. And apparantly in the most there is too much reason for such a cry. Goe but into any place, and what is the great businesse that you find every one almost set upon? studying how to be a *gainer* even by *others losses*, at least to *ease himselfe* in publike payments and taxations, and lay *great loads upon others*, specially upon those that are faithfull. If they can but get into an *Office*, have any thing to doe in *Sequestrations*, what is the improvement that is made of it by too many (alas.) but to fill *their own purses*, with extortion, oppression, delaying and perverting Justice; and withall ordinarily to *favour Malignants*, and *overburden the best Affected* and most forward for the publike Service? And above all others, setting themselves to make the

*faithfull*

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*faithfull Ministers* that are among them *bear the greatest loads* that may be; If there be any way to eate out the heart of his meanes of subsistence, and even of all his comforts, he shall be sure to find this measure at their hands, *his Taxations* shall be heavier then any other, *Store of Souldiers* billeted and quartered in *his house*; and withall *his Tithes* and dues withheld and *denyed*, with pretence one while that they are *Jewish*, another while that they are *Papish*; any thing that they may weary him out, and that they may either have no Minister at all, or only one altogether according to their own lusts.

Use 1.  
Humiliation  
for Nationall  
sins.

3. And this falls into the consideration also of their *Prophanesesse*, which is most notorious every where. Formerly, even in the ill times, a conscionable Minister in some places could doe somewhat toward the bringing his people to knowledge, who now *wholly cast off the yoke*, (because there is no Government neither Ecclesiasticall nor Civill, that they think will at all meddle with them how refractory soever they be,) and grow more brutish and barbarous, every day then other. And now above all former times, *Whoredome* and *adultery*, doe fearfully abound and grow impudent; even *Incest* is to be found in divers places, and no punishment to be found for it. What should I speake of *Oathes*, *Cursings* and *Blasphemies*? which are notoriously known to be most rife among all sorts, old and young, *even children not excepted*, that with their first language, have learned this *language of Hell*, and never forget it all their lives long. In a word, what outrage of wickednesse is there that we have not just cause to beleve to be too ordinary among our people? In this common lawleslenesse and licentiousnesse of the times, how few are there, that are not altogether unbridled in their lusts, and audacious in their profanenesse? They that were wont to make great outcries against *those hungry gales*, that went abroad to other Churches to seek their spirituall food, when they had not *sufficient Provision* at home; are now themselves become runners away from their own Parishes if there be a faithfull conscionable Minister there, that they may goe to one that is Malignant, superstitious or scandalous, (or all this) or under pretence of going abroad, *and taking their liberty*, (as others doe) they altogether stay at home, as specially they doe upon the *Fast-dates*, and are not alhamed or afraid to be known to be at work; Or else goe and spend their time in *Tavernes* or *Alehouses*, or other places of *lowdnesse*; as it were in contempt

3. Profane-  
nesse.

N. B.



Use 1.  
Humiliation  
for Nationall  
sins.

of GOD, and of all His Judgements, as well as His Ordinances. And this is *the* wefull account that a generall survey of the generallity of our people can bring in to a conscientious inquirer after their spirituall condition. Not but that there is unquestionably a number of faithfull ones, that doe (as the Church expresse, *Iſa. 26.*) waite for GOD in the way of His Judgements, and are better'd by His chastisements that now lye upon us: But yet the corruption of all sorts is a thing, that we all use to complaine of, by fits, and is so notoriously apparant that we cannot deny with any conscience, but that the evils upon the Nation are *most righteously* inflicted by GOD, as a just vengeance taken on the manifold evill inventions that provoke Him throughout the Nation. And this still adds to the necessity of our *humiliation* before Him, and *under His mighty hand* for these things.

3. The sins of  
our Armies,

3. Thirdly, We have yet the consideration of our Armies to be affected with: *The sins of our Armies* doe in a speciall manner call us to *humiliation*. And we our selves doe in effect professe and proclaime so much. Our assembling together this day, and joyning in *Prayer* and *Fasting*. (and so in *humiliation*, at least in pretence) is specially to obtaine a Blessing upon that Army which is Commanded by his Excellency our Noble Lord Generall. This is well. But if we meane to get good by it; to prevaile with GOD for them, and in them for our selves, we must lament and be humbled for *their sins* as well as *our own*; and so for the sins of our other Armies. Observe the Records of GODS Providence in His Sacred Word, the *Epitomie*\* of all His Providence throughout all ages, and you ever shall find, *That where there was no speciall sin in the Armies of His people, or in those that sent them forth, there they ever prevailed; and never were they foiled, but you shall read either before hand, or shortly after the mention of the defeat, the sune that so provoked GOD to take vengeance.* Therefore as we *shew* any overthrow, and pray against it, we must acknowledge both our own sins, and theirs who are engaged to fight for us. And if we consider the matter rightly, It is a fearfull thing, that among those, who professe to maintaine the common Cause of the Nation, there should be *such quarrels* and dissentions, such emulations and heart-burnings, as if men sought nothing but themselves, their own Honours and advantages; that they that fight for the Liberties of the Nation, should commit *so many outrages*, and practice such rapine

N. B.

Use I.  
Humiliation  
for sin.

rapine and spoile, as it is most certaine many of them doe; and it is said, *there is little difference between their plunderings and the enemies*, whom all cry out upon as very barbarous: that among those who pretend to have taken Armes to defend Religion and the Gospell, there should be *a loud noyse of their swearing*, and drunkenesse, and profanenesse, of whoredome, and of doing injury to our own friends, and specially to those that are greatest friends and best affected to the Gospell and Religion; *as if they were gaged to fight against it*, and to eatethem up. If these things be so, (as there is nothing more certaine then that they are too too common in our Armies,) If our Armies goe forth and manage the Wars (as there is too evident signes of it,) with very much carnall confidence in themselves and their strengths and worldly advantages, *(the common fault of us all in a great measure,)* And if there be among them, men that desire and designe, *to prolong our troubles*, and lengthen out the Warre, that they may make the better purchase of their employments and charges, *of which there is but too much cause of suspicion*: We cannot justly wonder, *that our Armies prosper no better*, we may rather wonder, GOD hath taken no more vengeance hitherto upon their sinnes and ours together: And we cannot expect that GOD should goe forth with them any more, except we and they be truly and sadly humbled for their sins and ours, and on all hands there be an endeavour of amendment; of which more by and by.

3. Our being  
guilty of o-  
thers sins.

Meane time, I have a word to adde of the third sort of sins which require our present humiliation, namely *our own being guilty of others sins*, of the sins of the Nation, of which whatsoever we find lying upon us, ought very much to presse us downe, and increase our humiliation before GOD, and our feare of His vengeance upon our unwardnesses. And here, truly, I doubt we must all lay our hands upon our hearts, and acknowledge a great deale more guilt, then we use to take notice of: Even therefore a great deale of guilt in our selves, both because we use to take so little notice, of much of that Nationall guilt that oppresses us; as also because we are so little afflicted with godly sorrow, for those evils which we seeme to take some notice of. I know that by fits we all abound in complaints, of the generall depravation, and overspreading corruption of all sorts and rankes among us; and that there is much bearing and little praetising, much outward humiliation

We complaine  
much,

and

and little reformation, that one knowes not whom to imploy and whom to trust, *that all seek their owne and not the things of Iesus Christ*, that there is a great deal of *pretence of conscience*, and pleading for Reformation; and very little *signes of conscience*, or of reall intention or desire of any Reformation, *more then of those things that have been or are like to be troublesome to themselves*. These and many such like complaints (with a great deal of more *bitternesse*, and many *sharper accents*) worke to utter often, in discourtes one among another; And specially, when we heare any ill newes. When GOD gives us any blow, *We are ready to flye upon some sins that doe most displease us in other men*, in the generality perhaps: But how little doe we take notice of any of these things, when we are alone? when none is with us, but GOD and our own consciences? When we are to pray to GOD for the Nation, and that His Wrath may be turned away from it; how seldome then doe we think of these things, and spread them before the Lord, *with an humble and afflicted spirit*, begging of Him pardon and healing? Is it not rather true, that in His presence, and before His Tribunall, *We dare not owne the charging of others with such and such things*, about which we sometimes make lowde outcries in the eares of men? we either *dare not avouch the very things to be crimes*, in the account of GOD; or else know we have no sure ground or warrant *to accuse such and such persons or multitudes as guilty of them*. Againe, even those things that are undeniable faults and notoriously practised, even by the generality, yet how little doe we take them to heart, when we should most? On such a day as this, when we all solemnely professe our businesse to be humiliation, even for *others sins* as well as *our own*; and when the Ministers of GOD bewaile them in their confessions and prayers, and set out the aggravations of them, *how few hearts joyne affectionately with them*? and how little doe we usually tremble at the hearing of them? Even when in the Sermons preached on these dayes, (though seldome sufficiently pointed this way) we have any catalogue, breefe or larger, of Nationall wickednesse set before us, with any exaggerations of the evils of them, and any inferences from hence of the great danger we are in of GODS heavy wrath, to abide still upon us, and be multiplied upon us; *how doe our hearts then shrink from the consenting to the truth of such charges and threatnings*? and we are ready to deny or mince our former complaints,

But not to  
GOD.

Use 1.  
Humiliation  
for our guilt-  
tinesse of o-  
thers sins.

Sometimes we  
dare not.

But seldome  
lay them to  
heart.

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plaints, for *fiare* least GOD should judge us one of our own members as a Nation worthy to be destroyed. And the cause of all this, is a farther evil in our selves, a want of true zeale to endeavour a through Reformation, (though we have all Covenanted and sworne it to GOD before His people) so much as by words. Rather when any kind of necessity presses us, be it but the importunity of a godly Christian, or the exhortation of a faithfull Minister, to doe something more then we have done towards an effectuall Reformation; *We fall to fancying and framing excuses*, not for our neglect only, but oftentimes for others evils; and so make them greatly ours, by our want of care to apply some vigorous remedy to them according to our places, (*I excuse not the most zealous faithfull Ministers, much lesse my selfe herein,*) whereby we might suppress them, and prevent GODS vengeance upon them. Therefore this againe summons us to reinforce our humiliation, our sorrow and our feare. And I cannot forbear putting you in mind of that expostulation of the Prophet, *Ezek 33. 24. &c.* though wih variety of instance, and enlargement of the application. The people there flatter'd themselves with a conceit that GOD intended to give them peace in possessing the Land, from whence their brethren were driven, or carried away captives. *Abraham* (say they) *ver. 24. was one, and he inherited the Land, but we are many, the Land is given us for an inheritance.* But GOD answers them with an appeale to their own consciences first, and then with a peremptory threatning of the contrary, *ver. 25, 26, 27. You eat with the blood, and lift up your eyes toward your Idols and shedde blood, and shall ye possesse the Land? Ye stand upon your sword, ye work abomination and ye defile every one his neighbours wife, and shall ye possesse the Land? Say thou thus unto them, Thus saith the LORD GOD, surely they that are in the waste shall fall by the sword, &c.* Have not wee too much of such confidence as they expressed? And yet no lesse cause to feare such an answer from GOD as that was. *You thin and thus misbehave your selves, and shall you have peace? shall you have settling? shall you possesse the Land?* May we not also much rather admire the patience and long suffering of GOD towards us all this while, that a complete vengeance hath not beene taken upon our mis-doings as well as upon Germanies and Irelands? and even upon some parts of our owne Kingdome and Nation? And if we sadly consider

Specially we want zeale for Reformation.

*Applic.*  
*Use 1.*  
Humiliation for the danger of our sins.

how.

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how GOD did not spare those faithfull men, the Text points at, did not let faithfull *Moses* and *Aaron* the *Saints of the LORD*, live to see the happinesse of His people inheriting the Land of Promise, may we not upon the remembrance of our greater provocations, tremble least, none of us should be suffered to live to see an end of our troubles? and the Church of GOD peaceably settled in a holy Reformation? Sure we have no reason to expect it, unless we live to see (and helpe to procure) our own hearts, and lives, and families, and whole party, to be apparently more faithfull. Oh that we could lament for these things this day, and be posselt with a holy feare, and amazing trembling! That we could apply in proportion, that speech of our Saviour to ourselves, *Luk. 23. Weepe for your selves and for your children, for if these things be done in the greene tree, what shall be done in the dry?* If *Moses*, *Aaron* and *Samuel* escaped not, but GOD tooke vengeance on their inventions, notwithstanding His Grace in answering and pardoning them, how shall we or our people escape? Let us therefore all lay our hands on our hearts and say at once, *The LORD is Righteous in all that He hath done, or threatens to doe to us, and withall, that it is of the LORDS Mercies that we are not consumed, because His compassions faile not;* As the Prophet teaches the Church to say in the book of *Lamentations*. And this will prepare us for a wise consideration of what we are farther to doe upon these grounds. To which the second Use, namely of Exhortation tends, To which now I come.

*Applic.*

*Use 2.*

Exhortation  
to be watch-  
full and reso-  
lute in faith-  
fullnesse in all  
things.

The Exhortation proceeds againe upon the Grounds of all the three Doctrines forementioned, and the humiliation insisted upon in the former Use together. For, If we be all so prone to sinne, even though we have some faithfullnesse; and if GOD, be so Gracious, and yet so severe toward His faithfull ones; of all which our owne and our Nations experience at this day, hath forced us to this dayes outward humiliation, and calls us to be deeply humbled in our inward spirits both this day and hereafter: Then certainly we are all to be most earnestly exhorted, to be more watchfull and resolute then ever, to keepe close to GOD, and to be in all things constantly faithfull with Him. Some vigilancy and some resolution all the faithfull servants of GOD have, to keep themselves from those wayes and practises which displease GOD and would provoke Him against them. But they are often wanting in both, and sometimes

specially



pecially in the one, and sometimes in the other. We are not alwayes so watchfull over our selves and mindfull of our duties, as we should be; and sometimes when we are not ignorant or forgetfull altogether, yet we are transported with sinfull distempers, whereby we offend GOD and draw downe His Judgements. As therefore we are apprehensive of our own sinfull corruptions inclining us to transgresse, and as we love GOD who hath been ever kind to us, and answered, and even pardoned us many a time, forgiven many a sinfull invention of ours; and as we dread His severe correction, the vengeance that may light upon our untowardnesse: As we acknowledge our selves to be either in GODS debt, or in His danger (as indeed our Text and all experience tells us we are both) Let us remember to walke *circumspectly*, and watchfully over our selves and humbly wish GOD, in His feare, *all the day long*, and all our lives long: And as our Saviour speakes to His Disciples, He speakes to us, *Mark. 13. 37. What I say unto you, I say unto all, watch.* GOD hath deserved it at our hands, and He will doe againe: And if we will not regard it, we shall be made weary of the contrary. Let me therefore pursue this Exhortation unto some speciall Applications. In which I may be (I hope) a little bolder then might perhaps seeme fit in the former Use. If we be wanting but in a degree, Exhortation is not only necessary, but the least that can be, in the totall silence wherof, (besides the sinne of it,) there is no ground of hopes of amendment. And if we be already forward, we shall yet be the better, if the wise man have any skill in reason or experience, when he saith in the Name of Wisedome, that is of Christ Himselfe, *Give instruction to a wise man, and he will yet be wiser, teach a just man and he will increase in learning.* *Prov. 9. 9.*

Ephes. 5. 16.  
Mich. 6. 8.  
Prov. 23. 17.  
1 Pet. 1. 17.

Let me therefore againe put you in mind of that which undeniably, we ought all to remember this day, namely, Our Solemne Covenant, our *Nationall Covenant*, wherein specially we are engaged both to GOD and to His people, even to three Nations, to expresse our faithfullnesse both in generall and in maine particulars; which doubtlesse if well remembered and effectually applied to our consciences and practices will prove a matter of *very great blessing* to us, and of *prejudice and mischief otherwise*. You had many excellent remembrances in the morning. Give me leave to adde a few more. And as I desired before, that the Exhortation to Humi-

Use 2.  
Exhortation  
to observe our  
Solemne Co-  
venant.

A wish that it  
were read e-  
very Fast day.

limitation might be constantly read (and commented upon, I mean the matter of it) every Fast day; So let me now make an other humble motion, for the Covenant to be also read in the close of every such day. I cannot but againe say, I am much afraid, it hath been little pondered by the most of us since we have taken it. And undoubtedly the great businesse aimed at in every rightly observed Fast, is the renewing of a Solemne Covenant with GOD. It is a duty altogether indispensible: And unto this Covenant we have very great bonds lying upon us to tie us most strictly. We lifted up our hands to GOD in it, in the day of our calamity, in the time of our feare and trouble, when we were very low. And since that time GOD hath raised us up very high; in comparison of our condition then, and afforded us a great deale of helpe; from men, and from Himselfe; and it contains both the generall of all our duties to GOD and man, and very maine and most necessary particulars, justly and wisely limited. We may then assure our selves, that GOD will require it, (in whole and in part) at all our hands. And we cannot think lesse in reason and Religion, then that this is one of the causes why the warre continues, to fulfill the threatening, Lev. 26. 21. I will send a sword among you, to avenge the quarrell of my Covenant? I doe not forget that the sword was not sheathed and raging among us, before this Covenant was entered into. But I must needs believe, that the cause why the Covenant hath not overcome the sword, is because we have not kept it so faithfully as we should, and that upon this not keeping it we are to charge all the vengeance that we have smarted with, ever since we took it, and so it will be his for us to doe, ever hereafter. Let us beseech every one therefore againe and againe to be watchfull and resolute in cleaving closer to it hereafter, and to GOD in it. We all pretend, all our hopes to be in GOD, and doubtlesse we have reason to place them all upon Him, and His keeping Covenant with us. If we then doe not keepe Covenant with Him, He will make us know, that it is even a part of His Covenant, Psal 139. 3. & c. to scourge us and correct us for it. And this may bring out our thankfullnes to Him in us, any one of us may be made an example, and even all of us, if we will needs provoke Him. Let us therefore, (I humbly pray every one that heares me this day,) Take heed of this, as I mentioned, Prov. 20. 29. Of making inquiry, after we have made so solemn a Vow to GOD; that is, of setting our wits upon the track, and our consciences

consciencs upon the tenterhookes, how we may invent shifts to be looke from the bond of it, in generall or in any particular. Let us not seeke evasions to elude the plaine meaning of the words in any phrase, nor the known sense of those that offered it to us, or our own real meaning (according to both those) when we first entred into it. We would not, (we doe not, I am sure, in any thing that con- carries our selves) endure this in any other. Can we think then that GOD will endure it in us? We know, each one of us must needs be undone, if others whom we suppose firmly tyed to us (even by this Covenant, in City and Country,) should prove treacherous to us. Yet what juster vengeance can there be, then that GOD should punish our falsenesse to Him, (if we should prove false,) with other mens treacherousnesse towards us? Let us not then put off the observation of it to others, we our selves being engaged in it as deeply as they; and specially those that have beene Authors and promotoers of others to take it, are to be mindfull of their own greater obligation to be exemplary in the keeping of it. Else that of the Apostle, Rom. 2.1, &c. will be unhappily applicable to us. Thou art therefore inexcusable o man whoseever thou art that judgest, for wherein thou judgest another thou condemnest thy selfe, for thou that judgest dost the same things. But we know that the judgement of GOD is according to Truth against them that doe such things. And thinkest thou this o man that judgest others that doe such things, that thou shalt escape the judgement of GOD, &c. There are some (and but some as yet) against whom there hath been proceedings for refusing to enter into this Covenant, and yet they all have pretended conscience for refusing it. Certainly they, (or at least some among them) will rise up in judgement against us, if we make not the more conscience of keeping it. Better it is that thou shouldst not Vow, (saith the Kingly Preacher, Eccel. 5.5.) then that thou shouldst Vow and not pay. Let me therefore conclude this generall Exhortation with the words of the verse before, ver. 4. When thou hast vowed a Vow to GOD, deferre not to pay it, for He hath no pleasure in foolcs, pay that that thou hast vowed. Adding hereunto the latter part of the sixth verse, Wherefore should GOD be angry with thee and destroy the Work of thy hands? In some things delay is an apparant breach of a Vow, or Covenant, to GOD or Men, In most things, it endangers a breach. Let us therefore looke what we have done all of us in pursuit of our Co-

Take heed of offering to exclude it,

Least others breake Covenant with us.

Specially if we urge it on others.

And proceed against them refusing.

Take heed of delayings.

*The Glasse of GODS Providence toward His faithfull ones.*

venant? and what *we are yet a doing*? What we have neglected? or delayed? and be quickned by all this, to reinforce our watchfulness and resolution to stick to it and fulfill it to the uttermost hereafter.

Particularly,  
1. In personall  
Reformation.

In particular, Let me first begin with the latter part, with that which concernes, *the personall Reformation*, of every one of us. And indeed, unless every one doe begin here (*begin at home*) it is to no purpose to thinke (or talke) of *reforming* others. And herein, as we need not, so we must not stay for others, but strive to excell others, (*the only lawfull ambition*, and to which our Covenant doth in expresse termes tye us, *to goe one before another in the example of a reall Reformation*;) and to be *patternes* to others, and *lights* to direct and excite others to follow us. If we doe not this, none of us knowes, but GOD may single us out to be examples of *vengeance taken on our misdoings* in a sudden and terrible manner. And this the sooner and the sorer the more Sermons we heare, and the more Fasts we keepe, In all which we doe then but adde more danger to our selves, and *treasure up more wrath against the day of wrath*. What shall GOD doe with us, if all these things will not amend us? added to the examples of (at least) *some others*, that are and will be eminently faithfull, whatever we are, or list to be; and added to *our own feares*, even testified by this dayes extraordinary humiliation, and our attendance upon it, so many houres? How (can we think) GOD will or can endure us, if we dishonour Him, *even but secretly* (if wilfully) and much more *if openly*, when He would not endure it at *Moses, Aarons, Samuels hands*, as our Text tels us? When He *broke Davids bones*, for his misdoings, (though He loved him more dearly and owned his fidelity most eminently) as *David* himselfe tells all the world, *Psal. 51*. And the more eminent any are for their rankes, abilities, employments, profession, the worse would their misbehaviours be, because the more noted, and so the more scandalous. And there is nothing that disposes people of means qualify to be atheists, or live like such, then to see eminent persons break folemne Covenants with GOD and Men: This therefore we may infallibly conclude, GOD will not faile to take vengeance upon, sooner or later, in whomsoever it be found.

N. B.

2. In Family  
Reformation.

2. Let us remember, that our Covenant also reaches to a care of *our families*, and a Reformation of them (*all others under our power*.)

power and charge both in publike and private, are the words of our Covenant;) and we make our selves transgressours, if we looke not to them also, as well as to our own persons. And now I am speaking of families, I professe the thought of it makes me tremble, what conceit soever others have of this matter; and I cannot containe my selfe from falling againe into a sad complaint of it, though but in a word. I thinke there was never much Religion in families, in this Kingdome, (though perhaps not more in other places,) But I am verily perswaded that of many yeares there was never lesse then now. In that little observation that I have been able to make, of late; I cannot see that which I expected in divers places; but lesse care even of Family-Devotions, and scarce any care at all of particular instruction or inspection. Doe not divers, who seeme very forward themselves for the Cause of GOD among us, harbour those in their houses, whom they know to beare no good will at all to it, but to favour and even pleade for our enemies; and yet they use no endeavour to put them into a better mind? But specially how many are there that know their very children and much more their servants, have no favour at all of Religion: and yet they cannot find in their hearts to attempt in the least to Principle or perswade them better? Is this the fruit of our Covenant? Was this the meaning of any in this particular, to promise enough, but intend to performe nothing? or at least now are they as liberty to doe nothing of what they have so solemnely and sacredly promised and sworne? I confesse, I see no very great fruits of our Covenant in any respect among the most, But of all other things, as little in this matter of Family-Reformation as any thing; not to say lesse. But how will GOD take this at our hands, doe we thinke? or how did GOD take it at Samuels hands, that he was so partiall to his sons, as hath been noted? But specially how did GOD take it at Elies hand, though a good man? You know the story in the beginning of the first book of Samuel, what terrible vengeance GOD threatened and took upon the inventions, the wicked practises of Elies sons and his indulgence to them, and yet he gave them a severe and grave admonition, 1 Sam. 3. which is much more then a great many doe, who know (or heare) enough of the ill of their families, which yet they overlooke and silence, as if it did not at all concerne them, as if their good or ill were nothing at all to them. But so thought not Abraham, the Father of all Covenanters with

Neglected much,

Urged.



\* GOD, he not only at GODS command brought all his family (though so numerous as it exceeded 300. who were able to beare Armes, Gen. 14.) into Covenant with GOD, Gen. 17. But GOD takes notice of his care and conscience to charge and command them all to keep GODS wayes, and promises him and them speciall favour for it, Gen. 18. 17, 18. And *Joshuah* the Governour of *Israel*, undertakes for all his house, and family, (what ever *Israel* did or would doe) that they should serve the LORD, Josh. 24. 15. So we have *Dauids* Vow for himselfe, and family (and Kingdome also) *Psalm* 101. and the story of all the Saints and Converts in the New Testament insinuates a care in them to draw in their households with them. *Zachens*, *Lidia*, the *Jaylour* (the most unlikely family of all others) and divers more. This was the very reason why GOD commanded, that all, (even the servants bought with money) should be Circumcised, as well as the Master of the family himselfe, to shew that he would have none neglected in matter of Religion, as not belonging to him. And if we will not looke to this, specially have such an engagement upon us (as *David* speakes in another case, Thy Vowes are upon me & GOD, *Psalm* 56. 12.) GOD can, and we have cause to expect that He will, as He may most justly, raise up evil unto us out of our own houses, make our servants or even our children plagues and mischiefes to us. As many of our brethren in *Ireland* found from their servants, and many in *England* find now from their very children.

3 In refer-  
ring our Ar-  
mies,

3. The same clause of our Covenant calls upon those who have the regulating of our Armies, to extend their care to Reforme them also. I have not wisdom enough to prescribe the particular way how this may be done. But this I may be bold to say, that if we wittingly suffer wickednesse to be in our Camps, or Garrisons, or Quarters, we cannot expect that GOD should prosper them, any where. GOD Himselfe gives the warning, *Deut.* 23. 9. And He tells *Amaziah*, 2 *Chron.* 25. that He was not with *Israel*, nor with all the house of *Ephraim*, that was because they were wilfull Idolaters, and obstinate in other wickednesses. And certainly if GOD be not with our Armies, any where, they were better stay at home. And if their sins fight against Him, (as all allowed sins doe) there is no reason to thinke He will fight for them. He hath given them diverse blowes at sundry times, and in severall places, Scarce any one of our Armies hath escaped a blow atwayes: Doubtlesse then it

was their sins that had a share in provoking that vengeance. If we pray to GOD to blesse them ( as we doe specially this day ) and yet and humble our selves before GOD for *their* sins also as well as *our own*, and yet doe not labour to reforme them, ( though we know that prayer is vaine that is not seconded with endeavours ) what doe we lesse then even tell GOD, that we desire His blessing upon them, though they continue still in their wickednesses: And then if they prove cowards or treacherous, or that GOD give their enemies the upper hand of them, we can thanke or blame none more then our selves. And truly this ( to me ) is one of the great causes, why the people of GOD that maintaine His cause here and in other Nations, have fewer victories, and more frequent overthrowes now adayes then they had under the Old Testament, that we suffer those notorious wickednesses in our Armies, that were not suffered then, and that we even make up our Armies much of the vilest of men, knowingly and professedly. If it be unpollitick to speake in this manner, I am sure it is ungodly to let manifest wickednesse altogether alone upon any pretence whatsoever; and much more to imploy such to be GODS Champions, as we know actually fight for the Devill and their own lusts, more then they can pretend to doe for GOD, or His cause. And if they should now conquer for us, what shall we doe with them afterward? Doe we intend to keepe them in order then? or suffer them to plead that they have merited an exemption from all restraint of their licentiousnesse? to which they have been so long enured by the length of the warres ( which certainly they will the rather lengthen out, if they still find they may doe what they list without controll ) that it is next to impossible for them to be reclaimed of it. Finally if God looke upon their faults, as ours in part, ( while we doe not what we can to amend them ) how shall He blesse them, were it but because punishment is due to us, for such neglect? And if He take vengeance upon their sins, even as theirs, shall not we be wrapped in the mischief of it?

4. This care is yet further to be enlarged, for the Reformation of that prophaneesse and ignorance, that is still to be found in City and Countrey. The Land is to be cleansed, before we can expect that the Land should be blessed. Our endeavours cannot as yet reach to all parts of the Land: But therefore we should be the more careful of those that are under our power. And though we cannot

4. In reforming the generall prophaneesse and ignorance of all places.

cannot reforme all things so well and throughly in these times of confusion and warre as we may doe hereafter, when we shall obtaine by G O D S Goodnesse a settling; Yet certainly a great deale more may be done then yet is; and so much as may make ungodlinesse pull in her hornes much, and be ashamed and afraid of those wicked practises, that now outface all controll: It speciall men, were appointed for this, ( as there are for secular busineses, and for matters of Money, as is fit and necessary ) too see all good Lawes and Ordinances for the Sabbath and Faits, and other matters of Reformation put in execution; and to give encouragement to faithfull Ministers; and that order were taken effectually and impartially with scandalous people ( and Malignant opposers of conscientious Ministers ) as well as there is, most necessarily, with scandalous Ministers; It would mightily lessen the number and weight of the Nations sins, and dispose all places to receive a full and perfect Reformation in due time.

c. In doing Justice upon Delinquents

5. Againe, Look upon your Covenant, I beseech you, and doe Justice upon Delinquents impartially and without respect of persons. In that Psalm of confession and prayer, Psal. 106. ( whereof I mentioned the Psalmists supplication, which we all must needs wish to have granted us, namely to have the favour to live to see the Church happy. ) The first sentence, after the giving praises to GOD by way of entrance, is, *Blessed are they that keepe judgement and he that doth righteousness at all times*, ver. 3. And then followes, *remember me with the favour that thou bearest unto thy people, &c.* ver. 4. and then, *that I may see the good of thy chosen, and rejoyce with the gladnesse of thy Nation, and be glad with thine inheritance*, ver. 5. None of us can rightly expect to be let live to see the desire of our soules, in the Churches felicity, unless we be zealous ( all of us in our places ) for the keeping of judgement and doing of Righteousnesse at all times. Is not this the quarrell of the warre, because Delinquents are protected against the hand of Justice? And doe not, the first Protestation, and first and second Covenant, all expressely and expressely mention the bringing of Offenders to condigne punishments, &c? why should any thinke, that GOD will give into our hands, those Delinquents that are in Armes against the great Judicatory of the Kingdome; if Justice be not done upon those that are in our hands already? and so purposed, and practised from time to time? Is it not for this that GOD hath

put

put the sword of Justice into your hands? according to Rom. 13. 5. *he beares not the sword in vain; for he is the Minister of God, a Revenger to execute Wrath upon him that doeth evil.* This is Your Office, and GOD and Mens expectation of you, and Blessed shall you be (as the Psalmist hath told you but now) if that be verified of you which you have heard both from the Psalmist and from the Apostle. You know how Israels sparing the Canaanites, *Judg. 1. 2.* cost them full deare: They proved continually thornes in their sides, and prickes in their Eyes, snares and temptations to them: as GOD tels them, that for this *He would not deliver their enemies into their hands any more, and that they should prove snares to them, &c.* Indeed so we find it, The Canaanites familiarity corrupted and seduced Israel, and then afterward GOD delivered Israel into the Canaanites hand to be oppressed by them, *Judg. 4.* *Looke we to it, lest it prove so with us.* How can we expect, but if such as have done wickedly, opposed all Reformation, be let alone without just punishment; they will help to marre the Reformation when it comes to be settled? and prove corruptors of others, that now seeme to be of a better temper? And then we may be sure that they will prove Scourges to us by GODS just judgement in other Respects. I take not upon me to tell you what must be done with this or that particular person: but this I say in the generall, that neither Religion nor Reason will perswade, nor so much as allow, that they who have been notorious enemies, or offenders, should be suffered to have power to doe mischief hereafter, where there is no ground of perswasion that their hearts are truly turned from all Desire of doing future mischief. And in the meane time, this I am most sure of, that while any are under restraint in expectation of a sentence, they ought at least to be kept from notorious provocations of GOD by riots and other disorders, of which (they say) our prisons are full; and that GOD is well woe as much dishonoured by them while they are under our Custody, as He would be if they were at their owne liberty. If this be so, and that we know it, or may know it, I know no Argument that can excuse their sins from being ours in these matters; nor how we can reply to that which GOD may most justly say to us, *Why should I deliver any of your enemies any more into your hands, while you let them doe those villanies in your prisons, for which your selves thinke, I should not blasse them in their Camps?*

And Restraining the disorders of such prisoners.

6. In reforming the oppressions of any entrusted by the State,

6. Unto this let me adde a word of Exhortation in relation to an evill a kinne to the former, namely the Disorders and Oppressions that are said to be acted by those that you employ in divers places. There is a great cry of this, how truly and justly I am not able to say. But certainly, it were a most worthy act, that some choise men of unquestionable integritie were appointed to make inquiry and take knowledge of it. There is One that doth without all peradventure, He that is higher then the Highest regards, and there is higher then they, saith the Wise and Kingly Preacher, when he speakes of Oppression and violent perverting of judgement and justice in a province, Eccles. 5.8. And GOD oft saith elsewhere, that He doth, and will heare the Cry of oppression. Now if He doe so, there is but one of two to answer the Cry, and stop the Mouth of it. Either mans Justice or GODS. Mans Justice, that is in your Hands mainly. And that is the easiest and the safest way, for you, and even for the oppressours themselves; For by your doing Justice, You may possibly not only right those that have suffered wrong, but perhaps also work so upon those that have done the wrong, as to bring them to Repentance, and so (as I may say) you save GOD a labour, and with-hold His Hand from taking Vengeance, into whose Hands it is a fearefull thing to fall, saith the Apostle. But we doe as it were force GOD to take Vengeance Himselfe, if we will not; and then we our selves are like to feeble the smart of it too, as abettors and accessaries. You know the Accent put upon the neglect of Eli in this kind: 1 Sam. 3. 13. His sons made themselves vile and he restrained them not; and how fearefull the Vengeance was that GOD tooke both of the Sons and the Fathers faults together. And so Samuel payed (as hath been noted) for his favour to his bribe-taking and justice-perverting sons, by him put into Office. In all these things, our own Interest is concerned, as well as GODS or His Peoples, and therefore, I beseech you, Suffer (and embrace) the Word of Exhortation in these things.

7. In endeavouring a Reformation of Religion according to the Word of GOD.

7. And give me leave, I humbly pray, to proceed a little further in a particular or two more specified in our Covenant for Reformation. One is that we may ever remember that Clause in the first Article, To endeavour the Reformation of Religion in the Kingdomes of England and Ireland in Doctrine, Worship, Discipline and Government, according to the Word of God. You heard somewhat of this in the morning, but I crave your patience that I may adde



adde a little to it. Doubtlesse the Word of GOD is the only Rule unto which we are all tied. He only is the Soueraigne Law-giver to appoint how He will have His Church governed. And so He hath left a sufficient Rule in His Word for all Matters of Substance and of Necessity; (though all men doe not see it, and though Circumstances are left to be varied by a Humane, though not ear-nall, Prudence) sufficient, I say, to preserve Truth, and Piety, and Peace in His Church, and to expell the contrary, by His Blessing. And no Authority of man may presume to reject or over-rule in those things. Where GODS Word gives out His Will, Mans busi-nesse is only to acknowledge; and submit, and to all others to doe so too. All mans Authority is to be employed only to promote GODS according to His Word. And therefore I beseech you, Let me branch my Exhortation from this into three particulars. 1. Doe not in any wise hearken to the suggestions of any that would say, That there is no Discipline or Government of the Church to be found in the Word. If any did thinke so, and yet have Covenanted, as is before exprest, I doubt they will hardly excuse themselves from having taken GODS Name in vaine in it. And I conceive not how, if they urge others to covenant in that manner, they doe lesse then cause them to sin, by urging to take GODS Name in vaine. But however, surely there was a time when the Church of GOD, the Church of the N.T. had a Government; and that was in it selfe, an Ecclesiasticall Government; and not merely Civill, from the Civill Magistrate, for there was none such that professed Christianity, till 300. yeares after Christ. To say, that there was no Government in the Church (after the Apostles were gone to Heaven, and the Power of Miracles was also ceased) for so long a time; is to suppose them to be left to an horrible Confusion, which is exceedingly dishonourable to Christ the LOR D and King of His Church, so much as to imagine. And if there were a Government appointed by Christ, then certainly the Apostles and Evangelists recorded in the Word in the N.T. For to imagine it left only to Tradition is as contradictory to Christs Care of His People, as the supposall of a meer Anarchy. (And the very Papists themselves offer to pretend Scripture for the Popes claime, and dare not sticke wholly to Tradition.) And if it were once in the Word, then it is there still doubtlesse, for we have the selfe same Word that the first Christians had, and then doubtlesse it binds us still, as well as is

1. Let none say  
There is no  
Government  
of the Church  
in the Word.

*The Glasse of GODS Providence toward His faithfull ones.*

N.B. Generall  
Rule about  
Lawes in the  
Word.

bound the Christians in those first times. Unless any can shew, that it was to continue but so long, but till there should be Christian Magistrates, and then to give place, and be no longer in force. And this generall Rule give me leave to assert and commend to your most serious considerations and consciences. *That whatsoever Law of GOD, or Command of His, we find recorded in the Lawbooke, in either of the Volumes of GODS Statute, the N.T. or the Old, Remaines obligatory to us, unless we can prove it to be expired, or repealed.* So it is with the Statute-Law of this Nation, or of any Nation; What I can prove to be once enacted, I may urge as still in force, unless any one can answer me with a just proofe that it is now out of date, or Repealed by a latter Law. And to men (*I forewarn them*) shall find one day urged upon them, for all those Lawes that stand upon Record in GODS sacred Volumes, however now many take Liberty to reject what they please, without any just ground, that GOD hath discharged them. And the Deniall or Neglect of this (*in matters of Church-Government*) is the Rock that we have dashed upon formerly; and therefore we had need to take the more heed of it for time to come.

a. Owne what  
is in the Word  
as from GOD.

2. But withall this must be added, that it concerns us as well to own what we find in the Word of GOD, to be from GOD, as to receive it and set it up. It is necessary to hold it out and establish it, as commanded of God, if it appeare clearly to us to be so. Else we doe not give GOD and His Word that due honour which it becomes us to give. It is indeed most dangerous to assert *Man's* inventions to be *Jura Divina*, or necessary. But it is also dangerous and sinfull to make GODS Appointments to be *but humane* and arbitrary. If in any thing we see as that GOD doth certainly require it, we are so farre as asserting it to be Divine. But we must acknowledge it, when we doe see it. If it have the stamp of GODS Authority upon it, no man may say, *We will not own this as Jure Divino*. GOD will not be satisfied (nor men neither) that the thing be done, or established, if His Authority be overlooked; and man only be pretended for it. *Nothing is pleasing to GOD, which is not done in obedience to Him some way.* If therefore He require particular obedience, in this or that particular matter held forth in His Word, it will not content Him, that we only be taught it, and practise it by the precepts of men. Neither will this *awe any forward spirit*, as GODS Authority will, and doth where men are not despectably

rately prophane. And the Consciences of the most conscientious will find no satisfaction in it upon those termes. Let therefore no man say, that if we once acknowledge it as from GOD, then it is unalterable; and we would not have it so. I beseech you, if GOD will have it to be unalterable, (as He will if His Word tell us so much) shall we dare to say, We will not have it so? If GOD saith, It shall continue, it shall continue; that is the Obligatory to us, and all posterities. And GOD forbid any of us should ever say the contrary! And our very Covenant also in the 6. Article, and in the Close of it, hath words enough and emphaticall enough, to bind us for ever, and unalterably to a Reformation according to the Word of GOD. I say therefore againe and againe, so much as we see to be according to GODS Word, and His Command, we must owne as such; and not thinke of altering it but by His Consent and according to His Word still.

3. We are therefore by all this charged, to use all possible Diligence, and Care; and Industry to prove and examine all things, and not to put more weight upon anything (to be sure) then GOD hath put upon it: But then when we have found out the Truth, to hold it fast, and not to sell it againe, or part with it upon any termes. Where the voice is doubtfull, whether GOD speaks or no, or how farre He speaks in this or that, there we have still so much libertie to dispute and debate, not to account it necessary, and where there must be a Determination one way in Practise, to interpose Our Prudence and Authoritie in a humane manner. But whatsoever comes to be knowne to be from GOD, there all must be silent and obedient, lest otherwise the sword, even of Rebels, take Vengeance upon such our Rebellions against GOD, according to the Threatning *Isai. 1. 20.* If ye be willing and obedient, you shall eat the good of the land: but if you refuse and rebell, you shall be devoured with the sword, for the mouth of the LORD hath spoken it. You that have Authority doe expect Obedience to Your Ordinances and Commands; GOD therefore much more so His. All your Authority is from GOD, and therefore unquestionably it is all to be employed for GOD, and to that end that His Commands may take place among all that are under your command. The Notion of Humane Authority in the Hand of one, or of a few, as it is acknowledged in the hearts, and so in the outward subjection of many thousands, of a whole Nation, is a strange thing, and worthy

3. Examine all things diligently, and then hold fast that which is from GOD, 1 Thes. 5. 21. Prov. 13. 23.

A speciall Observation of the originall of all Authority to be from GOD,

*The Glasse of GODS Providence toward His faithfull ones.*

of deepest consideration; And which the *Wiseſt Philoſophers*, and *greateſt Politicians* have never been able to give a ſatisfactory Account of upon *Humane Grounds*. But thoſe that have learned from the *Word of GOD*, the meaning of thoſe Sentences, *By me Kings reigne, and Princes decree Juſtice; By me Princes rule, and Nobles;* even all the Judges of the earth, *Prov. 8. 15, 16.* And *There is no Power but of GOD, the powers that be are ordained of GOD, Rom. 13. 1.* may ſay ſomething of it. Namely, That the Ground of *Humane Authority* is that GOD is pleaſed to print ſome Characters of the Image of His Maieſtie in the faces of Superiours, and ſtamp the counter-part of it upon the hearts of the Inferiours, Whereby it comes to paſſe that they Revere, even a Woman, and ſometimes an Infant in a Cradle, as GODS Deputy and Viceregent among them; and ſo all Others that have Authority in their Proportion. And if it pleaſe GOD (as ſometimes it doth for the juſt puniſhment of abuſed Authority) to *blot out that ſtamp* which was upon *Inferiours hearts*; they preſently *wiſh away all reſpect* from ſuch Superiours, how high ſoever they were before, and make no more reckoning of them, then of the moſt ordinary perſon among themſelves. Which therefore ſhould be of marvellous Operation upon the ſpirits of all that have any Authority, that as they are *wholly beholden to GOD* for it, ſo they would *wholly imploy* it for GOD, and particularly to ſet up, ſo farre as their Authority can command, *whatſoever Command of GOD they can find in His Word*, and to ſet it up as His Command, as hath been ſaid.

7 Exhortation to extirpate Herſie and Schiſme, &c.

Speciall Antinomianiſme and Anabap- tiſme.

7. Another thing which I would alſo recommend from our Covenant is in the ſecond Article, out of which as my Reverend Brother ſingled out the Mention of *Papery* and *Prelacy*, ſo doe I ſpecially of *Herſie* and *Schiſme*, taking in *whatſoever ſhall be found contrary to ſound Doctrine, the Power of Godlineſſe*. Remember, I beſeech you, that we have Covenanted with GOD and Men, to *extirpate theſe without reſpect of Perſons*. And then, let us but think in our Conſciences, what we judge to be *Herſie* or *Schiſme*, *Antinomianiſme*, at leaſt as it is profeſſed, preached, and maintain'd by ſome, according as it hath been publickly proved, any thing leſſe then *Herſie*; and however, as it not apparently moſt contrary to the Power of Godlineſſe: And ſis too *Anabap- tiſme*, as well as maintain'd by divers, *Schiſme*, and *contrary to ſound Doctrine*. What greater *Schiſme* can there be, then to *deny both your ſelves,*

selves, and all the Land besides to be Christians, or that there is any Ministry or Church among us, because none rightly baptised, by their saying? And how can these then be tolerated without Breach of Covenant? If GOD were so angry with Moses for a single neglect of Circumcision, and you your selves believe that He hath put Baptisme in the roome of it; and commended Children to be baptised now, as well as to be circumcised then; Will not (doth not) not only the neglect, but so outrageous a contempt of it, (as administered to Children) provoke Him, even against you, if you connive at such reproach of His Ordinance? If Christ himselfe hath so threatned all those that break one of the least Commandements of the Law, and teach men so, as you reade Matt. 5. 19. Will He endure that those should be let alone that Preach against the whole Law, all, and every one of the Commandements, of the MORALL Law, and say, That Christians are freed from the Mandatory Power of it, and that It is no Rule for a Believer to walke by, or examine his life by, even that it is of no use at all to a Believer? Will Christ, I say, endure these things? Or may we endure them, without His displeasure against our selves? I know a difference is to be put, when we come to deale with persons tainted with these dangerous opinions. Some are to be handled with all compassionate tendernes, as being scrupuled through Weaknesse and Infirmitie; But others, who are not only obstinate, but active to seduce and breed confusion, must be saved With Feare, as pulling them out of the fire, and that they may not set others afire also. Though still a spirit of Meeknesse is requisite, even toward such, in regard to their Persons. But the Spirit of Judgement, and of Burning (that is Holy Zeale) promised by GOD to His People, Isai. 4. 4. against their endangering Doctrines and Practises.

Hearken not then, (I earnestly exhort every one that intends to have any regard at all to his solemn Covenant and Oath in this second Article) to those, that offer to plead for Tolerations; which I wonder how any one dare write or speake for (as they doe) that have themselves taken the Covenant, or know that you have. The Arguments that are used in some bookes (well worthy to be publickly burnt) plead for Popery, Iudaisme, Turcisme, Paganisme, and all manner of false Religions, under pretence of Liberty of Conscience. Which if they can make good (or have) then surely we, and You specially, have need to repent of that solemn Cove-

nant,

These were proved by witness before a Committee of Parliament.

Yet all that erre are not to be dealt with alike.

Speciall Exhortation not to hearken to a generall Toleration.

As most contrary to the Covenant.



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nant and recant it before all the world, to whom you have published it. But if not, then surely, even that Covenant will require you to shew your steadinesse in an impartiall extirpating (without respect of persons,) all such most pernicious and pestiferous books and opinions, which if they might once take place among us, would more advance Satans kingdome, then any booke hath done that hath been written this 1000.yeeres. Surely the Extirpation of Heresie and Schisme, (besides that Popery is abjured by name,) and such an universall Toleration, and pretended Liberty of Conscience, are as diametrically opposite and contradictory one to the other, as Light is to darknesse, and strict justice to licentious lawlesnesse. If therefore you be true to your Covenant, your hand must needs be against such Doctrines and the Promoters of them. And those Clauses of [*Whatsoever shall be found contrary to sound Doctrine, and the Power of Godlinesse*] doe lay yet a stricter bond upon you, to make you take great heed how you beare with any opinion or opinionist altogether. Though, if any such be found differing from the received opinions and practises, that are neither Schismaticall in disturbing the Churches Peace, nor Opposite to sound Doctrine, or the Power of Godlinesse, they may be borne with, notwithstanding the Covenant. But I see not how it allowes any more. Onely still the *ways* of dealing with opinions and opinionists, who are not altogether to be borne, must be futable to the Nature of the opinions, and of those also that hold them, and not in all matters nor to all persons alike; as was noted before. But against a Toleration in generall, even the Covenant it selfe, in that very Article hath a Reason futable to the Text, *Left we partake of other mens sins, and thereby be in danger to receive of their plagues*, saith the Covenant; which in the Language of the Text, is *Left GOD take Vengeance on their Inventions, and ours together*. It is true that the name of Conscience hath an universall sound unto a Conscientious Eare. But I pray, judge but in a few Instances, whether all pretence of Conscience ought to be a sufficient plea for Toleration and Liberty? 1. There be those that say their Conscience is against all taking of an Oath before a Magistrate? Will you allow an Universall Liberty of this? What then will become of all our Legall and Judicall proceedings, which are confined to this way of proove; and so it was by GOD appointed, and hath been by all Nations practised. 2. There be

What Errors  
only may be  
Tolerated by  
the Covenant.

Instances to  
show the Absurdity of an  
universall Toleration.

some that pretend *Liberty of Conscience* to Equivocate in an Oath even before a *Magistrate* and to elude all *Examinations* by *Mentall Reservations*, will you grant them *this Liberty*? Or can you, without *destroying all bonds of Civill Converse*, and wholly overthrow of all *Humane Judicature*? 3. If any plead *Conscience* for the Lawfulness of *Polygamy*; (or for divorce for other causes then *Christ* and His *Apostles* mention; Of which a *wicked booke* is abroad and *uncensured*; though *deserving to be burnt*, whose *Author* hath been so *impudent* as to set his *Name* to it, and dedicate it to your selves,) or for *Liberty* to marry *incestuously*, will you grant a *Toleration* for all this? 4. If any say, *Thier Conscience* allowes them not to *Contribute to your Just and Necessary Defence*, shall they be allowed *this Liberty*? Where then will your *Armies* be paid? 5. If others say, their *Consciences* allow not them to *bear Armes* for you, shall they have *altogether their Liberty*? (every one that will say so) How then shall your *Armies* be made up? 6. If any goe further, (as some doe in effect even in print,) and say their *Consciences* allow not any *Magistrates at all*; nor 7. *Propriety of goods*: Will you afford them their *Liberty herein*? What would become then of all your own *Autority*, and of all *Lawes*, and *Liberties of the Kingdome*? Or what *Bounds* or *Limits* can there beset to men any way, if this opinion of *Liberty of Conscience*, as it is pleaded for, shall be admitted?

*Object.* If any say, these all, or most of them, are belonging to the *Second Table*, and the *Liberty* pleaded for, is onely in matters of the *First Table*?

*Ans.* To this I answer, 1. The *Arguments*, if strong for the *One*, will be no lesse for the *other*. The *Conscience* must have regard to the *second Table* as well as the *first*, and must not be *violated* nor *forced* in matters of the *second Table*, no more then of the *First*. And in all the *Instances* formentioned, it is certaine, some have heretofore, (if not also now) pretended *Conscience* about them. Also *Equivocation in an Oath*, will concerne the 1. Table the third Commandement; and yet I dare say, you will not *Tolerate* that.

*Ans.* 2. Are mens matters worthy more regard then *GODS*? that the *presence* of *Conscience* shall claime a *Liberty* in that which concernes *GODS Honour*, and not in that which concernes men? Or are not mens *Souls*, both theirs that are first in the *Error*, and theirs also whom they endeavour and endanger the *infection* of,

*Ob.* *Toleration* is only pleaded for in matters of the first Table not of the second.

*A. 1.* *Conscience* must regard both and be violated in neither.

*A. 2.* *GODS Honour* and Mens *Soules* are of more regard then worldly matters.

GOD com-  
manded idola-  
try to be pu-  
nished in false  
Prophets.

Yet they might  
pretend Con-  
science,

Obj. 2. No pu-  
nishment can  
work Conver-  
sion,  
Ans. No more  
can preaching  
without  
GODS Bles-  
sing. But both  
are Means by  
Him appoin-  
ted.

more to be regarded then any thing that meerly concerns civill  
matters? Also are not mens *Souls* in greater *Hazard* (rather then  
lesse) in sins against the 1. Table (*Idolatry, Blasphemies, Heresies,*  
&c.) then in those against the second? How then shall it be more  
allowable to give *Liberty and Toleration* against the 1. Table,  
then against the second? And what *Idolater, or seduced Prophet,*  
might not (or may not) *lead his Conscience?* And yet you know  
GODS Sentences of old against such even to extremities, *extirpa-  
tion, Deut. 13.* throughout the whole Chapter, and elsewhere, and  
so against other breaches of the first Table. The *Baalites* whom  
*Elijah* caused to be put to death (according to the Law of GOD)  
1 Kings 18. did certainly thinke in their *Consciences* that *Baal*  
was a true GOD, and theirs the true Religion. And so, those that  
caused their children to passe through the fire to *Molech* (which  
GOD expressly commands to be punished with death, even though  
they were *Strangers and Sojourners* in Israel, and not of GODS  
professed people, Lev. 20. 2. &c.) did, what they did, out of Con-  
science. And these *Laws* of GOD never were repealed as yet, and  
therefore they will bind all His *Servants* still. His *Honour* requires  
still the same *Severity* against such kind of *Offenders*. And what  
can it be lesse then to betray such to damnation, who are *Tolerated*  
to professe and promote those opinions or practices, that are ab-  
solutely destructive unto their owne or others *Soules*.

And if it be objected (as it is) that no punishment or Restraint  
can work upon men to convert them. Ans. It is true, No more  
can Exhortation or Preaching, Arguments (in Word or Writing)  
convert men, without GODS Blessing. But yet they must be  
used as means appointed by GOD, (and sanctified, and accord-  
ingly blessed when He sees fit) even to convert men, and so are Re-  
straints and Punishments too (proportionable to Mens Errors and  
Practices,) appointed of GOD and sanctified also, and often, even in  
experience blessed to make men, who before were misled, or perhaps  
mis-leaders of others, to consider, and hearken, and learn, and be  
willing to embrace, and cleave to the Truth. And I doubt not but  
if we be all carefull in our places, to performe our Covenants in this  
Article, we shall find a blessed effect of it in our three Kingdomes, as  
the Conclusion of it speaks, That the LORD may be One, and His  
Name One in the three Kingdomes.

8. The last particular, I would offer to you at this time, is that  
for

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8. Exhortation  
to Trust in  
GOD.

This made  
Hezekiah so  
great and hap-  
py a Reformer.

for all these things you would get hearts armed with *Trust* in  
GOD, and so with *Courage* and *Zeale* for GOD, and that there  
may be no *Cowardly spirit* among us. Every *Ruler* should be a  
man of *Courage*, and specially when he hath *enemies* to encounter.  
*Iosh. 1.* GOD and men there *war. 6, 7, 9, 18.* call upon him for it.  
And so when ever *Reformation* is undertaken, there is speciall need  
of *Courage*. See the Instance of *Hezekiah*: His father had been a  
most desperate wicked man, and *corrupted Religion*; worse then all  
that were before him. Yet *Hezekiah* made the *greatest Reforma-  
tion* that had been since *Solomons* time, and *lost not a day*, after he  
came to the *Crowne*, for he began in the *first yeere of his reigns*, in  
the *first Month*, and, as it appears by *2 Chron. 29. v. 17.* the very  
*first day of the month*; and carried all before him. Now what was  
that which made him doe thus? See *1 Kings 18. v. 3.* He *trusted*  
in the *LORD GOD* of *Israel*, so that after him there was none  
like him among all the *Kings of Judah*, nor any that were before  
him. This was that which made him not *Fear* the *peoples discon-  
sent*, nor the *great Ones*, nor the *Priests* neither, whom he found  
universally *drencht over head and eares* in *superstition* and *idolatry*.  
Oh that we, who have much more strength of men, to stand by us,  
then he had, had but *halfe his Courage*! Or rather, that we would  
remember, that when many of *Israel* *mocked and laughed His Mes-  
sengers to scorne*, whom he sent to invite them to the *Passeover*;  
yet not only divers others came in and submitted themselves; But  
that in *Judah*, the hand of God was to give them one heart to doe the  
*Commandment of the King*, and of the *Princes* by the Word of the  
*LORD. 2 Chron. 30. 12.* And why should not we looke for the  
like, if we were as *Zealous for GOD*, and trusted as much in GOD,  
as he? How excellent an Example and Encouragement doe we  
again find recorded concerning him in the next Chapter, the two  
last verses? Thus did *Hezekiah* throughout all *Judah*, and wrought  
that which was good, and right, and truth before the *LORD* his  
GOD. And in every worke that he began in the Service of the  
house of GOD and in the Law, and in the Commandment, so seek  
his GOD, he did it with all his heart and prospered. Happy we, if  
of us as much may be said for our parts; for then we shall be sure to  
have GODS *promises* fulfilled to us, and our *Prosperity* assured and  
established fully. This we have confirmed by *Salomon*, while he gives  
us a *perpetuall warning* of the mischief of the contrary *Cowardise*.

The mischief  
of being af-  
raid of men.

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*Prov. 29. 25. The feare of man brings a snare, but who so puteth trust in the LORD shall be safe.* While we are afraid of men, this or that Person, or such a Number, or party, (how considerable so ever they may be thought.) It brings a snare, makes us fall into sin, and so into mischief. There is no Sanctity, nor safety, but in Trusting in GOD. If we would examine our selves impartially, we should find, that whatsoever we have neglected, or doe yet neglect, in the matter of Reformation, hath been and is caused very much, by an unworthy feare of men, and want of Faith, and Trust in GOD. How often hath it been said, and by how many, that if we should be so severe in purging the Armies, we should want souldiers; if so strict in suppressing the worst opinions or practises, we should loose a considerable party, and not be able to carry on the worke without them. And what is this but want of Faith in GOD? and in stead thereof to have our spirits ensnared (enslaved) with the Feare of Men? Certainly, if it be not GODS Will and Command that Justice should be done, and Martiall Discipline observed, and disorders and errors suppress, then let us let them alone, and never stand to plead the Inconvenience of meddling with them. But if it be GODS Will and Command, then I beseech you, Let none venture to provoke GOD, for feare of provoking men. I dare be bold to promise in His Name, You shall not want men nor helpe, if you will be ruled by Him, and venture your selves for Him. But withall I say, It were better that every 1000. were reduced to an 100. and every 100 even to a single man, then that out of a feare of losing a numerous party of souldiers, or others, to take your part, you should endanger the losing of GOD, even in any degree. And is it not recorded (even for our Admonition, as is intimated, 1 Cor. 10. 6, 11.) that for One Achan not sought out, Israels Army was overthrowne? Josh. 7. and GOD saith, Neither will I be with you any more, except you destroy the accursed from among you, yet 12. And did not the 9. Tribes and halfe upon this Example arme themselves to have fought against their own brethren, supposing them revolvers from GOD, though they had but even then taken their leave of them, after they had, for many yeares together, ventured their lives to save them in their possessions? Josh. 22. They urge Achans Example; as shewing them, that if any should suffer a sin apparently even in their Brethren, GOD would be angry with them all, ver. 18-20. It is good then to be afraid, but of Him of whom

The mischief  
of suffering sin  
in others.



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whom we have cause to be affraid, as *Esay* warnes the Faithfull in his time, *Isai.* 8. 12, 13. Say you not a Confederacy, to whom this people say a Consideracie, neither feare ye their feare, neither be affraid, but sanctifie the LORD of Hosts Himselfe, and let Him be your Feare, and let Him be your dread. And remember withall, how ill GOD takes it at His Servants hand, when they are basely Affraid of men, *Isai.* 51. 12, 13. I even I am He that Comforteth you, Who art thou that thou shouldest be affraid of a man that shall dye, and of the son of man that shall be made as Grasse? And forgettest the LORD thy Maker? &c. Here is not indeed a Multitude named; but here is *Man* indefinitely, and if there be never so many of them, it is but *man* still, and so never the more allowable to feare them more then GOD, and to please them with displeasing of GOD.

If any shall say, But would not GOD have a Multitude forborne, if they be in an *Error*, or *Disorder*? I answer, Sure GOD never told those that are in *Authority* so. And, among men, if a Multitude appeare in a Tumult, although it may after pleade for a mitigation of punishment toward the whole Number, except the chiefe ring-leaders; Yet it both makes those that have *Authority* and strength to suppress, put forth both, the more speedily and effectually; and afterward to take the more exact care for the preventing of the like, even for the Multitudes sake. And this is most sure, that with GOD the greater the Multitude is of those that provoke Him, the greater is His Displeasure. And therefore His Deputies ought to be more affraid, to Tolerate a Multitude in evill, then a few. 2. And if at other times a Multitude, or a few, might be borne with and let alone, in that which is contrary to GODS Will, Yet certainly not then when GODS Judgements are abroad in the Land. Then all should, and then the faithfull will learne Righteousnesse, and doe Justice in their places according to GODS appointment. It is so with us now, that GODS Judgements are abroad in Our Land: Oh that we were so wise, as to learne the right cause, and the right Remedy: Let me to this purpose, againe put you in mind of that of the Prophet, which you were happily remembred of in the Morning, *Ier.* 9. 12, 13, 14. Who is the wise man that may underst and this? and who is he, to whom the mouth of the LORD hath spoken, that he may declare it? for what the land perisheth, &c. And the LORD saith, Because they have forsaken

Q. May not a Multitude be forborne in Error?

A. GOD no where saith they may.

A. If they might at other times, not now.

*The Glasse of GODS Providencetoward His faithfull ones.*

Speciall Wise-  
dome to know  
Why Judge-  
ments on a  
Land.

my Law which I set before them, and have not obeyed my Voice, nor walked therein: But have walked after the imagination of their own hearts, &c. Sure the Meaning of this is not, that every man should be let alone in doing what they list under pretence of Liberty of Conscience: For that is neither more nor lesse in plain words then to leave every man to walk after the Imagination of their own hearts: Much lesse is it, that men should be suffered to cry downe the Law of GOD, (the Law delivered by GODS own Voice to all His People,) as no Rule for Christians to walk by. If for forsaking it the Land periseth, and for not walking therein: The open and bold-faced opposition against it, must needs aggravate the Transgression, and increase the mischief. But the Prophet meaning is, that GOD would have an Observation made. 1. That all the Misery of the Land (though there were very few so wise as to consider it) is for sin, for the transgression of GODS Law, and every one doing too much what they list. And then what in the second place, Enquiry should be made for what Speciall Provocations it is that there are such heavy Judgements on the Land? They have walked (saith GOD) after Baalim, which their fathers taught them. Whether any old superstitions, or any Prophane Customs and Practises, received by Tradition from our Fathers; Or any other new invented Idoll or Fancy, any Imagination of our own hearts, be the Grand Evil that provokes GOD against us; as that after all our seekings of Him and suitings to Him, His anger is not turned away, but His hand is stretched out still. To find out this, (or these, for they may be many,) were certainly the greatest piece of wisdom one of them in the World, and to be taught it, one of the Greatest Honours from GOD that could be, and then to Declare it one of the Greatest Pieces of Faithfulness to GOD and His People. Oh that you, who are Our wise Men, the Great Councell of the Kingdome, would specially see your wisdome, and bend your Thoughts most serious to search and find this out: And you may call whom you will to your Assistance herein. You have called an Assembly of Divines to Consult with in matters of Religion; and they attend daily upon the worke you have entrusted them with. If now you should think fit to send to them expressly to make this their worke for the present, to give you the Utmost of Advice with all Faithfulness, what might be the Cause or Causes, Why Judgements, and Fears, and dangers still continue

All Enquiry  
should be  
made after it.

and

and multiply rather then decrease: Certainly they could not be better employed for the time: And if GOD should vouchsafe to shew them the right: Nothing could prove more Advantageous for the publick good. If they be not *Wise* or *Faithfull* enough, Or you should not be satisfied with their Advice: You may aske of whom you will besides. And you may, if you please, give every one Liberty (in an humble manner) for once to tell you, what their Apprehension is. But certainly it is a thousand pitties, that among so many *Wise* men, and *Pious* men, as GOD hath yet reserved in our Land, none should be set a worke expressly about this most important and every day more and more most necessary Work. And, after all, it belongs to You, whom GOD hath Entrusted with the Power to Reforme, whatever shall be found to be a Cause of our Perpetuated mischief, to judge impartially of all; and then sentence and execute according to the Will of GOD a righteous Judgement upon all, whether things or Persons, without Feare or Favour. And this is the Way, and the only Way, to partake of that Blessing fore-nated to be all Our Desires, according to P<sup>sal</sup>. 106. 3. 4, 5. Which I again beseech every one to reade over most seriously, and apply to their hearts most faithfully.

And to this tends the third and last Use of Consolation, which you will give me leave to adde a word of, and then I shall commit you and all that hath been spoken to GODS Blessing. Our Text in the frame and scope of it tends as much and as fully to Comfort and Encourage all GODS faithfull Ones (as I hope I speake to many such) even notwithstanding their own failings and His Severity upon it, as it doth to Warn and Exhort them to take heed of such failings, and of provoking Him to shew Severity. For it tells us absolutely, that being His, though we doe amiss against Him, and He deales severely with us, yet still He is a GOD that Answers, and a GOD that Forgives. Our failings not allowed nor pardoned in, when we know them, disparage not Our faithfulness in GODS Account; and His Judgements, His Vengeance on our Inventions, how severe soever, disprove not His Favour, argue not Rebellion nor Purpose of destruction. Though He kill, yet He may pardon and save. And the Experience of His Providence may assure us, that He will not be henceforth rigorously severe, if we this Day renew our Faithfulness. He is very rarely so, even to a Single Person. If their Visible Repentance prevent the Execution of any

Sentence.

Use 3.  
Of Consolation  
on to GODS  
faithfull Ones.

Instances of  
Grace after  
Failings and  
Judgements.  
1. Of David.

Sentence of His against them. Much lesse to a Nation, to the Body of a people that returne to Him. The Case of such is never (can never be) desperate, when ever they have a Heart to look unto Him againe after a Revolt. Let me give you two famous Instances in two Words. David, after many great Experiments of GODS marvellous Deliverances; and proofes of His owne Faith and Trust in GOD, falls at last into a Pang of Feare; 1 Sam. 27. and saith in his heart, *I shall one day perish by the hand of Saul.* ver. 1. And thereupon doth little better then runne away from GOD, for he runnes out of the Land of Israel from among the people of GOD, whither GOD once sent him when he was abroad, 1 Sam. 12.5.) and flies into the Philistines Countrey, the professed and greatest Enemies of GODS Church: and so he goes, as our Proverbe is, as it were *Out of GODS Blessing into the warme Sun.* And while he is among them he does not very well, for he is faine to keep up his Credit with Achish, with much Dissimulation, and many fained Expressions. Hereupon, at last GOD meets with him, with no small Severity; You may well call it, as the Language of the Text is, *a Taking Vengeance on his Inventions.* He is hunted by the envy and jealousie of the Philistine-Lords, from the Court and Camp of Achish, and when he returnes to his home in that strange land, he finds his City burnt to ashes, his Wives carried away captive, and all his Followers likewise undone and robbed of all, and none knew by whom: and unto all this is added the Mutiny of all his Souldiers, the people spake of stoning him, 1 Sam. 30.6. But then he recovers himselfe; and in that most extreme danger shewes a greater Faith then ever before, *But David, say the next words, encouraged himselfe in the LORD his GOD.* And then immediately you find upon his enquiring of GOD about pursuing those unknowne Enemies; he receives a most full and gracious answer, and Assurance of Favour, exemplified by most Complete, Speedy, and Rich Victory (nothing lost of their substance, not any one of all their Wives, or Children missing,) and great spoiles, and within a few dayes, he is certified of Sauls death, and is made King of Judah. So abundant are GODS Mercies to His faithfull Ones, even after their failings, and His Displeasure upon them. 2. And so it was with Israel. Judg. 10. They Revolted after sundry Deliverances, GOD gives them into the hands of their enemies, the Ammonites, & others, who mightily oppresse them 18 yeeres together.

2. Of Israel.  
Judg. 10.

At last they bethinke themselves, and fall to *Pray to GOD*; but we read not (at the first) of any further *Repentance* then a bare *Confession of their sins*. And therefore also at the first *GOD* gives them a most terrible *Checke* in stead of an *Answer*, upbraiding them with His former favours, and their reinveterated *Rebellions*, and concluding with a (seeming) *absolute Refusal* to Forgive them, or deliver them any more, and sending them to their false gods for help, *ver. 13, 14*. But then see how upon their *Submission*, and *Reformation*, *GODS Compassions* are againe manifested to them: It is said *His Soul was grieved for the misery of Israel*, *ver. 16*. and shortly after they had, under *Septhiah*, whom *GOD* raised up to be their *Deliverer*, a very great *Victory* over their enemies. And have not we our selves found somewhat like this, more then once? How low had our sins brought us the last yeere about this time? And how much *Vengeance* did *GOD* take upon our *Untowardnesse* within a few Months. Our Armies broken in the West, and broken in the North, *Bristol* lost, and *Gloester* and *Hull* besieged; and with us very little strength and very few spirits. But *GOD* gave us Grace to bethinke our selves, and humble our selves, and to enter into a more strict, and *solemn*, and *Complete Covenant* with Him, then ever before. And how many gracious *Answers*, and *Pardons*, and *Victories*, He hath granted us since, Our Souls know, and all the *World* sees and admires.

3. Our owne  
since last yeere.

How should we then improve all this, to *Strengthen Our Faith* in *GOD*, and to *Comfort Our selves* in His Grace, All whose paths are *Mercy* and *Truth* to such as keep His *Covenant* and His *Testimonies*, *Psal. 25. 10*. and to set to our *Soule* to that Voice of Faith and Experience, *Psal. 9. 10*. They that know Thy Name will put their Trust in Thee. For Thou *LORD* hast not forsaken them that seek Thee. I will conclude all, with that most remarkable place of the Prophet, *Isai. 30. 18*. When he had foretold, for their carnall *Confidences*, and *Rejelling* of the Faithfull Prophets admonitions, and seeking to get *Flatterers* to preach to them, very great *Judgements*, so as to reduce them to a very low Condition and small Number, he addes. And therefore will the *LORD* wait that He may be gracious unto you, and therefore will He be exalted, that He may have *Mercy* upon you, for the *LORD* is a *GOD* of *Judgement*: Blessed are all they that wait for Him.

Conclusions





HIS

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# MAJESTIES DECLARATION.

Directed to all Persons of what  
degree and qualitie soever, in the  
Christian World.

VVith a LETTER from divers  
Godly Ministers of the CHURCH of  
ENGLAND, to the Assembly of the  
KIRK of SCOTLAND; Shew-  
ing the cause of these troubles.

And a LIST of the Popish Vicker-  
Generalls, Jesuites, Priests, and Fryers, in  
*England*, and their Names and Places to them assigned,  
in the severall Provinces of *England*, and *Wales*,  
to extinguish the PROTESTANT Clergie,  
and Religion, and bring in, and settle  
Popery instead thereof.

*Published according to Order.*

*Aug: 13*

London, Printed by JANE COE. 1644.

*His Majesties Declaration to all Forraign  
Protestant Churches.*

**C**harles by the providence of Almighty God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all those who profess the true Reformed Protestant Religion, of what Nation, degree, and condition so ever they be, to whom this present Declaration shall come :

Greeting,



Hereas We are given to understand, that many false Rumours, and scandalous Letters, are spread up and down amongst the Reformed Churches in forraign parts, by the *politique*, or rather the *pernicious* industry of some ill-affected persons, that We have an inclination to recede from that Orthodox Religion which We were born, baptized, and bred in, and which We have firmly professed, and professed and practised throughout the whole course of Our Life, to this moment; and that We intend to give way to the introduction, and publike exercise of Popery again in Our Dominions: Which conjecture, or rather most detestable calumny, being grounded upon no imaginable foundation, hath raised these horrible Tumults, and more then barbarous Wars throughout this flourishing Island, under pretext of a kinde of Reformation, which would not onely prove incongruous, but incompatible with the Fundamentall Laws, and Government of this Kingdom; We desire that the whole Christian World should take notice, and rest assured, that We never entertained in Our imagination, the least thought to attempt such a thing, or to depart a jot from that holy Religion, which when We received the Crown and Scepter of this Kingdom, We took a most solemn Sacramentall Oath, to profess and protect. Nor doth Our most constant practise and quotidian visible presence, in the exercise of this sole Religion, with so many Asseverations in the head of Our Armies, and the publike attestation of our Barons, with the circumspection used in the education of Our Royall Off-spring, besides divers other undeniable arguments, onely demonstrate this; But also that happy Alliance of Marriage, We contracted betwixt Our eldest Daughter, and the Illustrious Prince of *Orange*, most cleerly confirms the reality of Our intentions herein; by which Nuptiall engagement, it appears further, That Our endeavours are not onely to make a bare profession thereof, in Our own Dominions, but to enlarge and corroborate it abroad, as much as lieth in Our Power. This most holy Religion of the *Anglican Church*, ordained

obtained by so many Convocations of learned Divines, confirmed by so many Acts of Parliament, and strengthened by so many Royall Proclamations, together with the Ecclesiastick Discipline, and Liturgie thereunto appertaining; which Liturgie, and Discipline, the most eminent of Protestant Authors, as well Germanes, as French; as well Danes, as Swedes and Switzers; as well Belgians as Bohemians, do with many elogies (and not without a kinde of Envy) approve and applaud in their publike writings, particularly in the transactions of the Synod of Dort, wherein besides others of Our Divines (who afterwards were Prelates) one of Our Bishops assisted. to whose dignitie all due respects and precedence was given: This Religion We say, which Our Royall Father of blessed memory, doth publickly assert in that His famous Confession, addressed (as We also do this Our Protestation) to all Christian Princes: This most holy Religion, with the Hierarchie and Liturgie thereof, We solemnly protest, That by the help of Almighty God, We will endeavour, to Our utmost power, and last period of Our life, to keep entire and invioable, and will be carefull, according to Our duty to Heaven, and the tenour of the aforesaid most sacred Oath at Our Coronation, that all Our Ecclesiasticks in their severall degrees and incumbences, shall Preach and practise the same. Wherefore We enjoyn and command all Our Ministers of State beyond the Seas, as well Ambassadors as Residents, Agents, and Messengers, and We desire all the rest of Our loving Subjects, that sojourn either for curiositie or commetce in any forraign parts, to communicate, uphold, and assert this Our solemn and sincere Protestation, when opportunitie of time and place shall be offered.

The Contriver of this Declaration, whether it was Digby or who ever it was, doth here in his Maiesties Name, Charge not onely us with sending but other Protestant Churches with receiving groundlesse Calumnies, and there upon came these Warrs to be raised. But if His Maiestie will be pleased to beleve the Godly Protestant Ministers of this Kingdome they will iustifie for us that it is the Hierarchie, & the Hierarchicall Factions, the Prelates, Papist, Delinquents, and their adherents that have been and are the fomenters, and Incendiaries of these our Confused conflicts.

**A Letter Subscribed by divers Godly Protestant  
Ministors in the Church of England, sent to the Generall  
Assembleie of the Church of Scotland.**

Right Reverend in our Lord and Saviour,

**W**E received with much joy and satisfaction, the answer of your Generall Assembly, vouchsafed us to our Letters of the last year: Some of us in name of our Brethren, thought it then fit by Master  
A 2 Alexander

Alexander Henderson (a Brother so justly approved by you, and honoured by us) to return our desired thanks: And we now further think it equall upon this occasion, to make a more publique acknowledgement of such a publique favour: You were then pleased to give us fair grounds to expect that Brotherly advice and endeavours, which the common cause of Christ, and the mutuall interest of the united Nations, command us now again to ask, if not to challenge. We doubt not but your experience, together with your intelligence, abundantly informs you of our condition, what various administrations of providence we have passed thorow, and we still lie betwixt hopes and fears, a fit temper for working, the God of all grice inable us to improve it. As our hopes are not such as may make us secure; so neither do our fears prevail to the casting away of our confidence. Your own late condition, together with this Declaration of our present, may acquaint you with the certain, though subtle Authors and Fomenters of these our confused conflicts, which we conceive to be the Hierarchicall faction, who have no way to peace and safety, but through the trouble of others. Our prayers and endeavours according to our measure have been, and shall be for the supplanting and rooting up whatsoever we finde so prejudiciall to the establishment of the Kingdom of Christ, and the peace of our Sovereign. And that this Declaration of our selves may not leave you unsatisfied, We think is requisite further to expresse, That the desire of the most godly and considerable part amongst us, is, That the Presbyterian Government, which hath just and evident foundation, both in the Word of God, and religious reason, may be established amongst us, and that (according to your intimation) we may agree in one confession of Faith; one directory for worship, one publique Catechisme and form of Government, which things, if they were accomplished, we should much rejoyce in our happy subjection to Christ our Head, and desired association with you our beloved Brethren: For the better effecting whereof, We thought it necessary, not onely to acquaint you with what our desires are in themselves, but also to You, that is, That what shall seem most fit to the wisdom of that grave and Religious Assembly, may be taken for the furtherance of our endeavours in this kinde. We understand that our Parliament hath been before-hand with us in this intimation, and it cannot be but our duty, who are so much concerned in the businesse, to add what power the Lord hath given, with you, to the same purpose. This design and desire of ours hath evernesse on the left hand, and dissenting Brethren on the right; but we doubt not that as our hearts justify us that our intentions are right, and such as we conceive tend most directly to the glory of God, and peace of the Churches of the Saints: So (by your brotherly concurrence in the most speedy and effectuall way you can find out) the work will in Gods due time receive a prayed for, and hoped for issue.

We shall not need by any arguments from mutuall Nationall interest (thou' we know ye will not over-looke these) to inforce this request, the sam bond wherewith we are all united in the Lord Jesus Christ, we are



are assured, will alone engage your faithfull endeavours in this business. To him we commit you, with these great and important Affaires you have in hand. Be pleased to accept of these, as the expression of the mindes of our many Godly and faithfull Brethren, whose hearts we doubt not of, neither need you though their hands in regard of the suddenesse of this opportuniy, could not be subscribed, together with ours, who are.

Your most affectionate Friends, and Brethren in  
London, July 22. 1644. *the Work of the Lord.*  
*Sic Subscriber.*

In the next place, the contriver of this Declaration goes about to make the world beleve, that our fear of the bringing in of Popery, is grounded upon no imaginable Foundation. But the truth of it is, we had great cause to fear it; For there were Cardinals appointed in Rome to come over, and Vicker-generals, Archdeacons, Deans, Priests and Fryers, not onely chosen, but planted in all places throughout the Kingdom of England, and Dominion of Wales, and all of them had approbation from Rome, before they could be received by Authority of the Romish Church in England.

And therefore, for more full satisfaction, That all the World may know how His Majesty hath been misled by a pernicious and wicked crew of Papists, Priests and Fryers; and how neer this Kingdom was brought to be subjected to Popish Religion, Here followeth a Catalogue of the Jesuites, Popish Priests, and Fryers, that were appointed to be placed in their severall places throughout the severall Diocesse of England, and Dominion of Wales.

1. The Vicker-Generall for the Cities of London, and Westminster, the Counties of Kent, Berks, Sussex, Surrey, Essex, and Hartfordshire, was chosen and settled, his name, father Gregory Fisher.

2. For the Vicker-Generall for the Counties of Cornwall, Devon, Somerset, Wilts, Gloucester, and Hampshire: Master Hammon in Cornwall was chosen, a notorious Fryer.

3. For the Counties of Bedford, Huntingdon, Cambridge, Ely, Lincoln, Norfolk, and Suffolk, was chosen Master Herbert.

4. For the Counties of Oxford, Buckingham, Northampton, Litch. Staff. Ford, Warwick, Worcester, and Chester, was chosen Doctor Beville.

5. For Wales, one Humphrey Hughes, and under him, Master Stephen, and Master Barrington; the one for North-Wales, the other for South-Wales.

6. For the Counties of York, Derby, Nottingham, Lincoln, and Rutland, were nominated, Master Faulkner and Master Cassie, but it is not certain who was chosen.

7. For *Lancashire, Westmerland, Camberland, Northumberland, and Durham*, Master *Holden*, and Master *Lab*. Were nominated after Master *Trallop*, who was Vicker before them.

These are called Vicker-Generals, and were none of them placed without the consent of the Pope, all of them being notorious Popish Priests, and Fryers.

And besides these, there were also other Priests and Fryers appointed, for severall charges throughout the Kingdom. A Catalogue of some already discovered, here follows.

1. About *London* and *W. Minster*, were father *Musker*, Archdeacon, Master *Webster*, Dean, and other Popish Priests; father *Curtis*, father *Howard*, *Blacklo*, *Harrington*, *Barker*, *Holden*, *Filton*, *Hide*, *Clifford*, *Labor*, *Drury*, and others.

2. About *Cornwall* and those parts, Master *Mauger*, Archdeacon, and other Popish Priests, and Fryers: Father *Martin*, father *Woodward*, two *Warhams*, *White*, *Hamet*, *Brown*, *Newman*.

3. In *Bedfordshire*, &c. Father *Thomas*, *Green*, *VVecke*, *Everard*, *Garlton*, *Henry Blacklo*, *Ely*, *Hob*, *Marchand*.

4. In *Oxfordshire*, &c. Master *Button*, Archdeacon, besides father *Barlo*, *Brenerton*, *Vennables*, *Laurence*, *Suttslo*, *Turbervil*, *Iennings*, *Ellis*, *Falkner*, *Cheeks*, *Hughes*.

5. In *Wales*, father *Stephens*, *Vaughen*, *Pew*, *Permaunt*, *VWilliams*, *Barrington*, *Powel*, *Perkins*, *Street*, *Holland*, *Remble*, *Lay*, *Green*, *Elliot*, *Morris*, two of the *Prices*.

6. In *Torreshire*, &c. Father *French*, *Arnold*, *Fathering*, *Hughes*, *Jackson*, *VVorthington*.

7. In *Lancashire*, &c. Master *Redman*, Archdeacon, and other Priests and Fryers; Father *Catreck*, *VWalker*, *Blunderston*, *Nevel*, *Neatby*, *Lafels*, *Green*, *Constable*, *Hodgeson*, *Strickland*, *Sands*, *Tolly*, *Sal*, *VVorthington*, and father *Tunstall*, besides many more.

All which, were placed there to extirpate the Protestant Religion, and bring in Popery.

A Message not much unlike this Declaration, was sent from the King to the Parliament, in September, 1642. At which time, the Lords and Commons sent this Petition following to His Majestie.

*May it please Your Majestie;*

**W**E the Lords and Commons in Parliament assembled, do present this our humble Answer to your Majesties Message of the eleventh of this instant Moneth of September. When we consider the oppression, rapine, firing of houses, Murthers (even at this time whilst Your Maieftie propounds a Treatie) committed upon Your good Subjects by your Souldiers in the presence, and by

by the authority of their Commanders, being of the number of those whom Your Majestie holds your self bound in honour and conscience to protect, as persons doing their duties, We cannot thinke your Majestie hath done all that in you lies, to prevent or remove the present distractions, nor so long as your Majestie will admit no peace, without securing the authors and instruments of these mischiefs from the justice of Parliament, which yet shall be ever dispensed, with all requisite moderation, and distinction of offences, although some of those persons be such, in whose preservation your Kingdom cannot be safe, nor the unquestionable Rights and Priviledges of Parliament be maintained: without which, the power and dignitie thereof will fall into contempt: We beseech Your Majesty therefore to consider your expressions, That God shall deal with you and your posterity as your Majestie desires the preservation of the just rights of Parliament, which being undeniable in the trying of such as we have declared to be Delinquents, we shall beleieve your Majestie, both towards your self and Parliament, will not in this priviledge we are most sensible of, denyus that which belongs unto the manifest Court of Justice in this Kingdom: neither hath Your Majestie cause to complaine that you are denied a Treaty, when we offer all that a Treaty can produce, or Your Majestie expect, Security, Honour, Service, Obedience, Support, and all other effects of an humble, loyall, and faithfull subjection, and seek nothing but that our Religion, Libertie, Peace of the Kingdome, safety of the Parliament, may be secured from the open violence and cunning practises of a wicked partee, who have long plotted our ruine and destruction: And if there were any cause of Treatie, we know no competent persons to Treatie between the King and the Parliament: And if both cause and persons were such as to invite a Treaty, the season is altogether unfit, while Your Majesties Standard is up, and your Proclamations and Declarations unrecalled, whereby your Parliament is charged with Treason.

If Your Majestie shall persist to make your selfe a shield and defence to those instruments, and shall continue to reject our faithfull and necessary advice for securing and maintaining Religion, and Liberty with peace of the Kingdome, and safety of the Parliament, we doubt not but to indifferent judgements, it will easily appear who is most tender of that innocent blood which is like to be spilt in this cause; Your Majestie who by such persisting doth endanger Your selfe and your Kingdomes, or we who are willing to hazard our selves to preserve both.

We humbly beseech Your Majestie to consider how impossible it is, That any Protestation, though published in your Majesties Name, of your tendernesse of the miseries of your Protestant Subjects in *Ireland*, of your resolution to maintain the Protestant Religion, and Lawes of this Kingdome, can give satisfaction to reasonable and indifferent men, when at the  
time

are time divers of the Irish Traitors and Rebels, the known favourers of them and the Agents for them, are admitted to Your Majesties presence with grace and favour, and some of them employed in your service; when the Cloaths, Munition, Horses, and other necessities bought by your Parliament, and sent for the supply of the Army against the Rebels there, are violently taken away, some by Your Majesties command, others by your Ministers, and applyed to the maintenance of an unnaturall War against your people here.

All this notwithstanding, as we never gave Your Majestie any just cause of withdrawing Your self from Your great Counsell, so it hath ever been, and shall ever be far from us to give any impediment to Your returne, or to neglect any proper meanes of curing the distempers of the Kingdome, and closing the dangerous breaches betweene Your Majestie and Your Parliament, according to the great Trust which lyeth upon us. And if Your Majestie shall now be pleased to come backe to Your Parliament, without Your forces, we shall be ready to secure Your Royall Person, Your Crown and Dignitie, with our lives and Fortunes; Your presence in this Your great Counsell being the onely meanes of any Treaty betwixt Your Majestie and them, with hope of successe.

And in none of our desires to Your Majestie shall we be swayed by any particular mans advantage, but shall give a cleer Testimonie to Your Maistie and the whole world, That in all thing done by us, we faithfully intend the good of Your Majestie, & of Your Kingdoms; And that we will not be diverted from this end by any private or selfe-respect whatsoever.

One thing more is much to be taken notice of, which relieth rather of *Dignities* spirit, then of His Majesties Penning, which is this; The Declaration which is published in English, saith thus, *This most holy Religion, with the Hierarchie and Liturgie thereof, we solemnly protest, &c.* But in the Latin (*with the Hierarchie and Liturgie*) is left out: so that indeed it speaks one thing to us, and another thing to forraign Nations: And whereas those of His Majesties subiects are desired to uphold this Protestation when opportunity and time shall be offered. I could wish that His Maistie would be pleased to remember those many Covenants, by which He is bound to return to His Parliament, and seek the peace and safety of His people, and not by protecting a few Popish, Prelaticall, Jesuiticall, Incendiaries, and Delinquents; bring Himself, His Person, and Kingdom to ruine. God Almighty be pleased to put it into the Kings heart, to consider the bleeding condition of His poor people, and cule Him to return to comply with His Parliament, to the stopping of this great effusion of blood, and the seding of the Church, and Kingdom in peace and tranquillitie; which God grant.

*R. O'Brien (My Lord of Inchiquin)*

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# MANIFESTATION

DIRECTED

To the Honourable Houses of

Parliament in *England*,

SENT

From the Lord *Inchequin*, the Lord

Bro<sup>r</sup> *bill*, Sir *Wil. Fenton*, Sir *Percy Smith*, Lieut.

Col. *Will. Brouket*, Lieut. Col. *Thomas Serle*,

Serjeant-major *Muschamp*,

Containing the reasons of their now opposing  
the Cessation with the blood-thirsty Irish Rebels; and  
their resolution to live and die in defence of the Parliament  
and Protestant Cause in that Kingdom.

*As also,*

The joynt and unanimous Declaration of His

Majesties Protestant Subjects in the Province of *Mus-*

ster, shewing to the whole world the many inhumane,

cruell, and unheard of perfidious dealings, treacherous

conspiracies, and horrid combinations of Friars, Priests,

and Jesuits, to betray the Castles, Forts, and Garrisons,  
and their murdering many Protestants in that Province,

contrary to the Article of free Commerce, and  
other Articles of the late Treaty.

Die Veneris, 9 August. 1644.

Ordered by the Lords assembled in Parliament, That this Letter  
and Declaration be forthwith printed and published.

J. Brown, Cler. Parliamentorum.

*For Right* on Corrected, and amended.

LONDON.

Printed for J. Wright in the Old-baily, August 14. 1644.



MANIFESTATION

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Parliament in

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TO THE  
**LORDS and COMMONS**  
 Assembled in PARLIAMENT  
 at Westminster.

*May it please the honourable Houses,*

**I**F the miseries which we have suffered in the Province of Munster could be described, they would be as farre short of what they are, as our ability to right our selves is short of our desires; and though our past sufferings have been extreme great, yet we are like to be much more oppressed, unless the honourable Houses of Parliament doe take us into their protection, and send us some speedy reliefe.

The severall Agents we imployed before we submitted to the Cessation did often acquaint you with the heavy burthen we groaned under; and when we saw our lamentable condition did onely produce your pittie, but could not your reliefe, which was diverted by the War in England; we esteemed it farre more advantageous for the cause to submit to the Cessation, and by that meanes preserve our Garrisons, then by a ruinous obstinacy to continue in a War, which we knew not how to maintain ten daies. Neither can this action be imputed to any desire of having a peace with our bloody enemies; for if we had had any such design, upon the first or second failing

ling of our supplies, we might have embraced that opportunity; but we saw Gods glory and the honour and advantage of our Countrey too deeply engaged to condescend to any thing that had the face of a peace, as long as possibly we were able to maintaine a War.

If we thought the honourable Houses had any greater interest then the protecting of the oppressed Protestants, we might represent divers great advantages unto them; as more then a probability of the Adventurers gaining their purchased right, which otherwise is utterly lost, and many other advantages which we will not specify, because we know your justice to be so great, that nothing can add to your pious care, where the Protestant Religion is so deeply engaged.

But if through your great necessities we should faile on your relied on ayd, the World shall see how much we value the vindicating of Gods glory, and the honour of the English Nation above our lives and fortunes.

Neither is the payment of this duty the onely advantage we propound unto our selves by this action, for we firmly hope, and humbly desire this honourable assembly, that our unexpressible wrongs and miseries might be a rise for you to send unto his Majesty for the concluding of a happy peace in England, without which we apprehend this Warre cannot be prosecuted as it ought to be. We have likewise sent our most humble desires unto his Majesty to the same effect, whom we hope God will direct in that way which will so much conduce to the establishment of the Protestant Religion, and the happinesse of the English Nation.

We will not trouble you with an over-tedious Letter, since this enclosed Declaration which we humbly present unto you will acquaint you with our actions and intentions. We have likewise sent our humble desires, which

which we make no doubt will be found as just as our designs; since both shall be for the settlement of the true Protestant Religion, and the maintenance of our Laws and Liberties; for the defence of which we have vowed to sacrifice the lives and fortunes of those which for your absolute security (if you should doubt the reality of our intentions) do offer, when any of your ships shall arrive before our harbours, all, or any particular person of us will goe aboard, till you have secured your selves of all or any our Garrisons. But we strongly hope this wise Assembly will distinguish betwixt the effects of necessity & dishonesty; and impute our submitting to the Cessation to the first, being too miserable already in our sufferings, without encreasing them by a needlesse jealousy of the last.

These our miseries and infinite sufferings we most humbly submit to your judicious considerations, not doubting but when you have well weighed them you will send a speedy redresse to

*Your most humble and affectionate servants,*

Corke, July 18. 1644.

The Lord of *Inchequin*, chiefe commander of the Protestant forces in Munster.

Lord of *Broughil*, governour of Youghall.

Sir *William Fenrou*, K<sup>t</sup>.

Sir *Percy Smith*, K<sup>t</sup>. Lieut.col. and Deputy governour of Youghall.

Lieutenant.col. *Will. Bracket*, Governour of Kinsale.

Lieutenant.col. *Thomas Serle*, Governour of Bandon, &c.

Serjeant-major *Muschamp*, Governour of the Fort of Corke. &c.

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But if through your great necessities we should faile on your relied on ayd, the World shall see how much we value the vindicating of Gods glory, and the honour of the English Nation above our lives and fortunes.

Neither is the payment of this duty the onely advantage we propound unto our selves by this action, for we firmly hope, and humbly desire this honourable assembly, that our unexpressible wrongs and miseries might be a rise for you to send unto his Majesty for the concluding of a happy peace in England, without which we apprehend this Warre cannot be prosecuted as it ought to be. We have likewise sent our most humble desires unto his Majesty to the same effect, whom we hope God will direct in that way which will so much conduce to the establishment of the Protestant Religion, and the happinesse of the English Nation,

We will not trouble you with an over-tedious Letter, since this enclosed Declaration which we humbly present unto you will acquaint you with our actions and intentions. We have likewise sent our humble desires, which



which we make no doubt will be found as just as our designs; since both shall be for the settlement of the true Protestant Religion, and the maintenance of our Laws and Liberties; for the defence of which we have vowed to sacrifice the lives and fortunes of those which for your absolute security (if you should doubt the reality of our intentions) do offer, when any of your ships shall arrive before our harbour, all, or any particular person of us will goe aboard, till you have secured your selves of all or any our Garrisons. But we strongly hope this wise Assembly will distinguish betwixt the effects of necessity & dishonesty; and impute our submitting to the Cessation to the first, being too miserable already in our sufferings, without encreasing them by a needlesse jealousy of the last.

These our miseries and infinite sufferings we most humbly submit to your judicious considerations, not doubting but when you have well weighed them you will send a speedy redresse to

*Your most humble and affectionate servants,*

Corke, July 18. 1644.

The Lord of *Inchequin*, chiefe commander of the Protestant forces in Munster.

Lord of *Broughill*, governour of Youghall.

Sir *William Fenou*, K<sup>t</sup>.

Sir *Percy Smith*, K<sup>t</sup>. Lieut.col. and Deputy governour of Youghall.

Lieutenant.col. *Wil. Bocket*, Governour of Kinsale.

Lieutenant.col. *Thomas Serle*, Governour of Bandon, &c.

Serjeant-major *Muschamp*, Governour of the Fort of Corke. &c.

THE



The  
**Vnanimous Declaration**  
 of HIS MAJESTIES Protestant  
 Subjects of the Province of  
 of **MUNSTER.**



**I**n the undertaking of a just designe, it were only requisite that the hearts, and consciences of the undertakers were satisfied, we should not need to publish this Declaration. But lest our Enemies should traduce the candor of our actions, and intentions, we have made this manifestation of them, which will acquaint the world with their malice, and our Innocence.

We are confident that all Christendome hath heard of the bloody Rebellion in *Ireland*; And we are as confident the Rebels, and Popish Clergy have so palliated and disguised it, That many are fully persuaded they had reason for what they did; but we believe all men of judgement will change that opinion, when they shall know that though they were a conquered people, yet the Lawes were admittred unto them with as much equity as to the English; That they enjoyed their Religion, though not by Toleration, yet by Connivence; That their Lords (though Popish) sate in Parliament. And that the election of the Knights of the Shire and Burgeses was free, and though of a contrary Religion were admitted into the house of Commons, yet for all these

these, and many other vast favours and priviledges, when every one was sitting under his Vine and Fig-tree, without any provocation, they resolved upon a generall extirpation both of the Protestants, and their Religion, which without doubt they had effected, had not God beene more mercifull then they were wicked, and by a miracle discovered this diabolish designe; Whereof, though we had notice just time enough to secure our maine Magazine at *Dublin*, yet we could not prevent the butchery of multitudes of innocent soules, which suffered at the first in the Province of *Ulster*, and since they have continued this Rebellion with such perfidiousnesse, and bloudinesse, that though we had been as guilty, as we are Innocent; yet the prosecuting of the VVar with that barbarousnesse, had rather been a sinne then Justice. But by Gods great providence, when the Rebellion brake out first, the Parliament of *England* was sitting, unto whom His Majesty communicated so much of his power over this Kingdome, as we shall hereafter mention, and gave them great encouragement to prosecute the VVar against the Rebels by granting lands unto such as should adventure money for the maintenance of the VVar. Whereupon the Parliament (who were most willing to advance so good a cause) sent us at first large supplies, which had so good successe that the Divine as well as humane Justice did proclaim them Rebels, for indeed God Almighty (since the deliverance of the children of *Israel* from the *Egyptians*) never appeared so visibly as in this VVar. But the unhappy misunderstanding betwene the King and Parliament did so hinder the continuance of those supplies for this Kingdome, that all we received in nineteene months amounted not to five weeks entertainment, so that the Army which was sent to relieve us, lived upon us. And truly we may with Justice professe, That the forces of this Province did feed as miraculously as fight, being never able to prescribe any certaine way of subsistence for one moneth together; But when the poore Inhabitants were absolutely beggered, and no means for the forces to subsist on, left, a collection of Armes was made for a twelvemonth with the Rebels, which our necessity (not inclination) compelled us to bear with, and the rather out of a firme hope that the Almighty out of his infinite goodness would within that yeare settle a right understanding

ing betweene the King and Parliament, That then they would unanimously revenge the crying blood of so many thousands of innocent soules; And untill God blessed us with the sight of that happy Union, we might keep our Garrisons (which otherwise we could not) the better to enable them to prosecute to just, and honorable a designe. But this Cession was as fatal to us during the time of Treaty, as afterwards it was ill observed; for they knowing what agreement they would enforce us to condescend unto, did privately send one or two persons to every Castle that we had demolished, which under pretence of being by that means in their possession, they ever since detain, though it be contrary to the Articles. And which is more Injurious, they have at all times since entered upon what Lands they have thought fit, and detained them also; and their devilish malice having no bounds, they did place guards upon the high wayes to interrupt our Markets, and punished divers of their owne party for coming with provisions to us, thereby to deter all from bringing any reliefe to our Garrisons. that so they might starve us out of those places, that neither their fraud, or force could get from us; which that they might the better accomplish, they murdered divers of the poore *English*, that presuming on the Article of free commerce, went abroad to buy victuals, which certainly would have eased them to have declined that course of seeking food: If hunger threatening them with more certain death had not forced them herunto. And whereas we trusted that these notorious insidies in them, and insupportable sufferings in us, would have been so visible to His Majesty, that nothing could have induced Him to make a peace with so perfidious a people, who through their fawning and insinuating with His Majesty, and by the counsell of some whose presence, that there is no way left for the securing the remainder of *English*, but by a peace. We find His Majesty being deluded by the first, and believing the last to be conducing to the preservation of His Majesties Protestant Subjects, is concluding of a Peace which will againe admit those *Irish* Rebels to be members of Parliament; for that that Court which should afford reliefe for our grievances, will by their overswaying Votes be our greatest grievance.

Moreover

Moreover we are too truly informed by divers of their owne party (whose names if we should publish, would be as great an im-  
 pudent as folly; The first, in betraying those that obliged us,  
 The last, in depriving our selves of all future intelligence by them.)  
 that they have vowed never to submit to an *English*, or Protestant  
 Government, except they have liberty to exercise their Religion in  
 Churches; That the Forces of the Kingdome may be Trained-  
 Bands of their men; And that likewise those of their owne Re-  
 ligion may be admitted to places of trust in the Common-  
 Wealth, which they call modest, and moderate demands, though  
 we hope they cannot seeme so to any but themselves, and their  
 Clergy, who we find doe not thinke them enough; being they  
 may not have all the Churchlivings. For we have certaine intelli-  
 gence that they have made a strong Faction, as well among my  
 Lord of *Castlehaven*s Souldiers, as in all other parts of the Kingdom,  
 so that they are five parts of six, who will fly out into a new action,  
 when they see a convenient time to execute their design, which as yet  
 they determine to forbear, untill they see a peace concluded,  
 supposing that then the Lord Lieutenant of *Ireland* will intermix  
*Irish* and *English* without distinction, to oppose the *Scots*, and  
 that by that means there will be a sufficient number of their party  
 in our garrisons to master them, which when they find an oppor-  
 tunity for, they will certainly seize into their owne hands upon  
 notice whereof the Faction abroad will with all expedition appre-  
 hend the *English* in all parts, and having accomplished this part of  
 their designe, they will manifest that they are weary of the King of  
*Englands* Government, and that they will trust none of his Pro-  
 testant Subjects among them; For we are certainly informed that  
 they will invite a forraigne Prince to take them into his protecti-  
 on, unto whom they will deliver possession of what he pleases; and  
 will become his Subjects.

And lest that Princes Treasure should be exhausted by warres  
 in other places, the Clergy have with the Popes assistance, raised  
 amongst those of their owne calling, and divers of the Gentry in  
 Italy, one hundred thousand pounds in money, and a quantity of  
 Armes, and Ammunition, that are now ready to be sent hither.  
 And they have employed one Doctor *Davis* to goe forthwith thither  
 for it, As also to get his holinesse to send a course for the say-  
 ing



for more money, to be imployed for the advancement of that which they call Catholique cause.

Therefore out of a true sense of our injuries already suffered and undressed, with a right apprehension of inevitable mine, not only to our lives, and estates, but likewise to the *English* Nation, and Protestant Religion, we have reassumed our Armes, according to our duty to God, our King, and Country, with inviolable resolution to dye, or frustrate this diabolish designe.

And since those that dye acting for the Gospell, are as perfect Martyrs, as those that dye suffering for it, Wee cannot but with joy embrace any effect that proceeds from so glorious a cause.

Neither can this act be esteemed a crime in us, since his Majesty, on the Rebels first insurrection, his treasure being exhausted, gave his Royall assent for the passing of an Act of Parliament, wherein he granted (to all his Subjects that would adventure money towards reducing of the rebells) Lands proportionable to the sum adventured, which would fall to the Crowne when the conquest should be finished; and the better to secure the adventurers, his Majesty obliged himselfe to make no peace with the Rebels, but with the advice and approbation of the Parliament of *England*; And by that Act communicated to the Parliament that power, which before was solely in himselfe, So that they not condescending to this peace, Our imploying of their Aids, and reassuming of those Armes put into our hands by King and Parliament joyntly, cannot be esteemed contradictory to his Majesty, in regard that their joynt Act is so absolutely binding, that neither of them severally can annull it, as is evident in the Lawes of the Realme.

Therefore if this war were only offensive, yet even should it selfe must acknowledge us innocent, having so just a cause, so pious an intention, and so lawfull an authority, much more it being defensive and the Law both of God and nature allowing every one to defend himselfe from violence and wrong.

Moreover, the King must never expect any obedience from the *Irish*, but what proceeds either from their Interest, or fear. Through the first of these, neither His Majesty, or we can hope for assurance, for not granting them all their desires, their Interest (which is more powerfull with them then their loyalty) will make them throw off their subjection and to become absolute, not scruple to destroy us then

then to expect any security by their feares, were frivolous; for though we have found their hearts as ill as their cause, yet they cannot be apprehensive of two or 3000 ill armed, and unprovided men, having all things necessary, and so numerous a people at their devotion.

And lest our Enemies should scandalize us with breach of faith, in violating the pretended Cessation, or with cruelty in expelling the *Irish* Papists from our Garrisons, who hitherto seemed adhering to us.

Concerning the first, we declare, That although our necessities did induce us to submit, supposing the Cessation would have produced other effects, as is before mentioned; yet that we had no power, (without authority from King and Parliament joyntly) to treat or yeeld to it; or if it had been in our powers, yet by the Rebels daily breaches of it, we are disengaged from it.

Concerning the second, We declare, That our Garrison cannot be secured, whilst so powerfull and perfidious Enemies are in our bowels; Powerfull, being foure to one in number more then the *English*; Perfidious, in their constant designs to betray us, some whereof we will instance, to convince their owne consciences, and satisfy the world of our just proceedings.

One *Francis Murtherer*, a *Francois*. Fryer (being wonderfully discovered in an enigmaticall Letter, and as justly executed) before his death confessed, that he had agreed to betray the City of *Cork* to the Lord of *Adunkerry*, which must necessarily inferre, that the chiefeest and greatest part of that City were engaged in this conspiracie, for otherwise he could not so much as hope to accomplishment; And if this had taken effect, it had consequently ruined all the Protestants in the Province of *Munster*, that being our chiefe Magazine, and greatest Garrison; Besides upon this occasion, ether Fryers being examined upon Oath, confessed that in their daily Masses within that Towne, and all other of our Garrisons, (where Papists did inhabite, they prayed for the advancement of the Catholique cause; which they believed the Rebels sought for.

And lastly, Wee have lately discovered, that the now Major, and Corporation, had combined with the Rebels to betray the Towne to them, and for that purpose an Army was drawne to all the parts adjoining to our Garrisons. In the three chiefeest whereof, we are

confident, the Rebels had their partie; but by divine providence, before the Plot could be executed, the Major, presuming on his speedy success, contemned the Lord of *Toliquan* authority, by opposing the levying of the monyes granted by the *English*, for the maintenance of the Souldiers, just about the nick of time that the treachery was to be effected.

And he being committed upon this occasion, The Rebels apprehending their designe to be discovered, with-drew their Forces. And lest this should be judged as an act of the Major onely, as a private person; Wee desire the world to take notice; that as soon as our Army, which forced their obedience, was removed into *England*, the Papists generally refused what ever could be proposed for our security, and would have disabled us to continue our Garrisons had not the poore *Scipie English* taken all that burthen upon themselves.

Nay, they were so insolent, that they laboured to get Armes into their hands, and to cause us to disband our Souldiers, which they affirmed to be kept as an unnecessary charge upon the King; that so they might with more facilitie receive the *Irish* and *Irish* in.

In a word, since they pretend the ground of this Warre to be for Religion, and that this is confessed by those who seemed to adhere to us; what faith can be expected from such a people; whose Religion permits them to hold none with us.

By this preceding Relation, it is evidently seen, that unless we re-assume our Armes, we betray the trust committed to us by God, the King and Parliamēt, and become slaves both of bodie and soules. And therefore we have resolved to performe our duty, though with apparent hazard of our lives: And likewise to maintain that which is a thousand times more deare unto us; our Religion; and also defend our Garrisons for the Kings just use.

These we take God to witness are our intentions, and we beseech him to punish us as strangely as he thinks fit, had we professed, if we decline at all from these loyal and religious resolutions. And we firmly hope that the world will by this declaration; be fully satisfied of the justnesse of our proceedings; as we our selves are; Then though we all lose our lives in this cause, we shall give our friends occasion to rejoyce, and our Enemies to envie in so blessed an end.

F I N I S.

Numb 67.

Warham surrendered.  
 Welbecke is yielded.  
 Sheffield beleiged.  
 And Rupert defeated.

P.P. London

# THE KINGDOMES Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

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From Tuesday the 6. of August, to Wednesday the 14. of August, 1644.

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IT is not amiss in the first place to take notice of the piety and wisdom of Parliament in their proceedings concerning the warre: The Parliament received Intelligence, that my Lord Generall was at *Bodwin* in *Cornwall*, and that his Majestie was in person at *Lancaster*, and part of his forces, *Maurice* and *Hopson*; were at *Licard* and other places within eight miles of his Excellency, and that those of *Schellum Greenvilles* that escaped with him, were at *Penryn*, and *Pendennis*, so that his Excellency had the enemy before and behind him, and the Sea on each hand, and by consequence would ere long be engaged, whereupon the Parliament ordered (being moved thereto by the Assembly) that on Tuesday the 11. of August, a Fast should be kept in and about London, to crave a blessing from God, on the forces under the Earle of *Essex* in the West, a course which as often as was ever hitherto taken by the Parliament, brought a good returne of successe; and is a way the enemy likes not; no not so much as to sing Psalmes: for at the Battaille neere *Turke*, the ene-

me being scattered, many of them run towards the places where some of the Regiments of horse of the Parliaments were standing, and their riders were singing of Psalmes, which as the Run-awayes of the enemies came neer unto, and perceived they fled backe, and cryed God damne them, they had like to have been taken by the *Roundheads*: for they knew them to be the Parliament Souldiers by their singing of Psalmes.

The Parliament likewise omitted not to use all outward meanes, for the assistance of my Lord Generall, who is not in such a strait as the Malignants would have him to be in; for he is in the midst of *Cornwall*, and the most fittill place of the County, and perceiving the intencion of the enemy not to fight with him (he having twice drawne into the field, then to give the enemy battell) to drive away Cattell, and straiten him of provision, he therefore sent out strong parties, to drive the Cattell and keep of the Country, and seized on all the old Corne, and other Provision, and brought them, and it to his head quarter: Hay, Grasse, and new Corne is sufficient on the ground for his horses: besides there is no such feare of starving, especially considering the braye harbour of *Foy*, where the Earle of *Warwicke* is, and can send what provisions so ever is necessary, and 1000. Sailors for his assistance.

However the Parliament hath sent a party of 2500. horse from *Dorchester* and those parts, under Colonell Lieutenant Generall *Middleton*, to cut of all Provisions of moneys, victuals, or Ammunition, going to the King from *Bristol*, or *Somersetshire*, and a greater party is to follow them forthwith into *Devonshire*; so that his Majestie must fight speedily, or else he will be ten times more straitned, then my Lord Generall, and will upon his retreat, have such a force on his Front and Reare, that will make him wish, he were with his Parliament againe.

Besides no more Ammunition he can have then what he hath already; for that which is come to *Pendennis*; my Lord Generall hinders the passage of it, and that from *Bristol*, this party of Colonell *Middleton* hinders for going.

This businesse of the West is the greatest businesse that ever was yet: for the King puts the Kingdom to a day: if he prevails not this time against the Earle of *Essex*, the Kingdom is lost, as to his Designe, and the designe of the Irish Rebels, and Papists, who steeres his Actions; for another Army he hath not left in the Kingdom: that of *Kings*, you shall heare of anon, its not an Army, but scattered Troopes.

As the Parliament is carefull for their Armies abroad, so they are carefull of doing Justice at home, and nothing so much conducing to that end, as the passing the Ordinance for *Martiall Law*: The house of Commons there.



thereupon commanded Sir *Henry Mildmay* (a faithfull servant to the Common-wealth, and in that a most faithfull servant to the King) to go up with a Message to the Lords concerning that particular, who delivered himselfe like a true Patriot and Commoner of *England*, in these words.

My Lords, the House of Commons hath received many loud cries from the Country, from the City, even from heaven it selfe, for the want of execution of justice; in which they have done their duty: It remains now with your Lordships, and hath so long time, to satisfie the world; the humane stories are infinite, which might be related to your Lordships of the mischiefs Kingdoms, and Common wealths have had for want of doing justice; I willingly relate unto you three out of the Divine Stories: As long as *Achan* remained unexecuted, *Israel* could not prevaile; so likewise justice being not executed according to Gods Command against *Amaleck*, it went ill with *Saul* and *Israel*.

So *Ahab* not doing Justice on *Benadad*, was threatned by the Prophet the losse of his own son, and of his people: My Lords, much more might be said, I will onely conclude with this; it increaseth Traitors, and increaseth the shedding of much Christian blood, that would otherwise be avoided, if we did Justice in time, that your Lordships therefore would speedily put a cure to this mischiefe, as the desire of the house of Commons, by a speedy passing the Ordinance of Marshall Law.

Next my Lords, I have one thing more to acquaint your Lordships withall from the house of Commons, which is that concerning the Covenant of both Kingdoms, esteemed by all wise men both at home and abroad, to be the strongest League, and surest Antidote to preserve us, our Religion, and Liberties, both from enemies abroad and Domestique.

The house of Commons according to their duty have been so carefull, that they would suffer none to sit within their

walls, that do not solemnly take the Covenant: The House therefore doth desire your Lordships, that in like example, if you have any within your house, either Member or assistant that have not taken the Covenant, that your Lordships will do justice upon them.

As the Parliament is carefull concerning the due taking of the Covenant, so likewise concerning due and orderly preaching, for information being given to the Assembly of some Divines, that in a publike manner preached that which was offensive (though the men have expressed affection to the Parliament) the house of Commons ordered that they be brought before a Committee, and some of the Divines of the Assembly, to be there present, and that all milde and faire meanes be used by argument, and exhortation, to divert them from going on in those errors they have committed, and if that do not prevaile, that then such course be taken with them, as is most requisite, least the disease spread too farre.

It is not amisse to take notice of the Coapes, and other Idolatrous Vestments, which were found in the Minister in *Salisbury*, which had on them, the Virgin *Mary* and other Images of Idolatry: I wish that this be not the Protestant Religion, with the Hierarchy and Liturgy, which his Majesty in his late Declaration, professeth to his last breath to maintain, yet his Majesty in a Letter of his own hand writing to the Queene then at *Excester*, desires that his childe may be baptized in a *Cathedrall Church*: Let the Reformed Churches judge, whether the services performed there, in coapes, with crucifixes, and other Images; and at the high Altar, &c. be not plaine Idolatry, or the worship of the Masse in English.

The Declaration of the Lord *Inchequin*, and the rest of the Commanders in *Munster* in *Ireland*, came out this weeke in Print, wherein is declared their full resolution to preserve that Province in *Munster* for the King and Parliament, and the Lord *Inchequin* in testimony of his full resolution to adhere

to the Parliament, hath writ over Letters to others, who may be serviceable to this State, of which you may heare something ere long : And the Parliament being fully satisfied of his intentions to oppose the bloody Irish Rebels to the last : have ordered Armes, and Ammunition to be sent with all speed to their assistance, and the Committee of Adventurers into *Ireland*, are to use all possible meanes, to hasten away the Provisions designed : Since *Munster* revolted from his Majestie, as in relation to the Cessation of Armes with the Rebels, a great part of the Province of *Connaught* have likewise declared against the Cessation, which will much annoy his Majesties Subjects the Irish, the most bloody and cursed villaines on the face of the Earth.

There came forth this week, a Book entituled, The Prophecie of the *White King*, who shall goe towards the West, environed, or guarded with a great company, &c. I say no more of it, but leave you to the Relation it selfe : Only this, If you ask the Arch-bishop of *Canterbury*, he can tell you who was Crowned and Anointed King in White, when as former Kings received their Crowne in Purple.

His Majesties Speech on the head of his Forces in the West is published by Master *Aulic*, railing against them at Westminster, meaning the Parliament, as the Causes of all these troubles, but never takes notice to informe the people, that they doe (as his Majesty doth) admit Irish Rebels, and English Jesuits into secret Consultations : Neither doth his Majesty tell the people, that the Parliament confers Titles of Honour on Irish Rebels (as some hath lately done) even on those that have imbrued their hands in the blood of the Protestants : His Majesty tels not them of the Justice the Parliament would do on those bloody villaines whom his Majesty protects from Justice, by imploying them against the Parliament, and transporting others into *Scotland* (all naturall Irish, and Papists) to settle the Protestant Religion.

For newes, there is not much, yet what I have, you shall partake of: The taking of two hundred Horse and above of Prince *Ruperts* own Regiment, was a piece of good service, performed by the forces of Sir *Thomas Middleton*, who marched from *Oswestree*, to *Welche pools* in *Nottinghamshire*, and there surprised the sleepey Cavaliers, killed Prince *Ruperts* owne Cornet, who refused quarter, tooke about sixty prisoners, besides three Captaines, and three Cornets, Sir *Thomas Dallison* (brother to Popish *Dallison* the Lawyer) commanded those Horse, being of Prince *Ruperts* own Regiment; hee himselfe for haste run away in his Shirt, and left his Breeches behinde him, wherein was found a Letter to *Rupert*, which he intended that morning he was surprised, to have sent to his Highnesse. It is further certified from those parts, that *Rupert* prepares to make his Pallace at *Chester*, it seemes, to keep that place for the Irish and Welch, and to make the seat of the War in those parts.

On Friday last Colonell *Sydenham*, that valiant Commander, assisted with that honoured, and worthy Gentleman, Sir *Anthony Asbley, Cooper*: gave an assault on the Town of *Vvarum*, and gained the out-workes, and on Friday at ten at night the enemy sent a Drum for a Parley, which being granted, desired time till next morning: but it would not be yeilded for any longer time then for an houre, and since that time, here is Intelligence come, that *Vvarham* is surrendred, and the 1200. horse and foot that lay before it, are designed instantly to march Westward after Colonell *Middleton*: the Kentish men are on their march already towards the West, no men more forward then they (though *Aulicus* saith the contrary) to serve the Parliament and Kingdom.

The surrender of *Welbecke* house a Garrison of the Earle of *Newcastles* in *Nottinghamshire* is of great importance: the Governour a Dutch man, was most unwilling to yeild the same; but the persons of quality therein, did so carry the business,

finesse, that it was in vaine for the Governor to resist: there is now placed in it, a Garrison of the Earle of *Manchesters*: This Garrison was no sooner reduced, but Colonell Major Generall *Croft* late down before *Sheffields* castle, a place of importance, and hath made a breach eight or ten yards wide in two places, but they within fill it up with earth, and Turfes, that as yet they can do no good upon it, but it is conceived it cannot hold out many dayes, if it be not already yeilded.

Generall *Leffly* was met a weeke since, as far as *Burrowbriggs* on his march towards *Newcastle*, which Town is now in a strait; it lyeth in the power of the Besiegers, being possessed of *Gateshead* hill, to fire and burne the Towne, or spoile it with their Ordnance, but all their care must be, how to take the Castle, which commands the midst and chiefeft places of the Towne, without prejudicing the Town, now that Collonell *Robert Clavering* (not the Lord *Clavering*) is dead, a great party is fallen of, and there being great divisions in the Town, it is probable, some Treaty of a surrender will suddenly follow.

Sir *Francis Anderson*, a Newcastle Malignant, and Sir *Richard Tempest* of Stella, a Colonell who was said to be slain at the battell neere *Yorke*, are both of them landed at *Rotterdam* in Holland, and some others, who were thought to have been slaine.

Colonell *Masie*, that valiant Commander, whose memory will be precious to posterity, is come to Towne; and hath brought up with him, that blacke Malignant, Colonell *Morton* a Lawyer: who may be a shame to his profession; not onely to destroy the Lawes, but the Law makers.

But:



But one of the Articles, or Propositions for a Peace provides well against those of that profession, and are in his condition, for ever practising more.

From *Staffordshire* we have information, that the Governour of *Lichfield* caused twelve of his choicest horses to be rid abroad to ayre them, who were surpris'd by a party of twenty horses of the garrison of *Stafford*, they were of the value, that the Governour offered one thousand pound to have them again.

There is a strong report of some ingagement between the Kings, and my Lord Generals forces, and that the King was put to the worst, but I have made inquiry after it, and can finde no ground for the same. All Intelligence is stopp'd by Land, and we cannot have it from Sea, but as the wind favours us, yet two packets came on *Tuesday* from the Earle of *Warwick*, but I cannot heare of any news in them concerning the Lord Generall and his Army.

It is certified that the Governour of *Warham*, the Lord *Ichiquins* brother, hath prevailed with five hundred of the soldiers in *Warham* to be shipped with him for *Amster*, which is a good service, and seasonable.

Printed according to Order for Robert White.

TWO SEVERALL 13  
COPIES;

The one being His *Majesties* Declaration to all Forraine Protestant Churches, both in LATINE and ENGLISH;

England.  
Chancery  
K

The other his *Speech* to the Gentry in the West, at a place called KINGS-MOORE  
July the 23. 1644.

With some brieve *Observations* upon them both : Wherein is discovered what extremitie the Enemy is driven to, by their Solliciting of Forraine Parts, and the most remote Places of this KINGDOME.



*Printed according to Order.*

Printed at London for G.B. Aug. 14. 1644.

The Copy of his Majesties Declaration, &c.



E Eting with a Declaration abroad: directed in His Majesties Name, To all forraie Protestant Churches, I thought it not fit to be silent, where they are so plaine, nor that this Pestilens Declaration, ( seeming rather to be an Act of the Prelates, than of his Majestie ) should lie any longer hid in a few Private hands, which so much concerns the Publick. As farre as I could gather, it was never upon common sale in any place but Oxford ( that grand Emporium, or Exchange of lies and slanders ) : yet some of their Merchants have transported certaine parcells hither, which have been vended hitherto in a Clandestine way; And therefore with some brief observations, I have been importunate to make it more publick, that the wichest may take notice of their strange and indirect Courses, who when their false pretences, and delusions ( which had wrought the intended effect upon a great, but weaker part of the Kingdome ) can prevaile no longer here, doe strive after the same manner to infect forraie States, and if it were possible to engage them in the Quarrell. The Originall of this Declaration is in Latine, which for the satisfaction of some, who delight in the elegancy of that Language, I have here set downe: As for those which understand not *Latine*, let them only turne the leaves, and they shall finde it *Englisht*.

Declaratio Serenissimi, Potentissimique Principis  
CAROLI, Magnæ Britanniae Regis, ultramarinis  
Potestantium Ecclesiis transmissa.

CAROLUS singulari Omnipotentis Dei providentia *Anglia, Scotia, Francia & Hibernia* Rex Fidei defensor, &c. Universis & singulis qui praesens hoc scriptum cum Protestationem inspexerint, potissimum Reformatæ Religionis cultoribus cujuscunque sint Gentis, gradus, aut conditionis, salutem.

Cum ad aures nostras non ita pridem fama pervenerit, sinistros quosdam rumores, literasque politica vel perniciose potius quorundam industria sparsas esse, & nonnullis Protestantium ecclesiis in exteris partibus emissas, nobis esse animum & consilium ab illa Orthodoxa Religione quam ab incunabulis inbibimus, & ad hoc usque momentum per integrum vita nostra curriculum amplexi sumus, recedendi; & papistinum in hac regna iterum introducendi, Qua conjectura, cum nefanda potius calumnia, nullo profus mixto

vel imaginabili fundamento horrendas hostes tumultus, & rabiem plusquam belluinam in Anglia suscitavit sub larva cuiusdam (chimærica) Reformationis regimini, legibusque hujus Domini non solum incongrua, sed incompatibilis: **VOLUMUS**, ut toti Christiano Orbi innotescat, ne minimam quidem animam nostram incidisse cogitationem huc aggrediendi, aut transversum nequæ ab illa Religione discedendi, quam cum coronâ, sceptroque hujus regni solenni & sacramentali Juramento tenemur proficisci, protegere, & propugnare. Nec tantum constantissima nostra praxis & quotidiana in exercitiis præfata Religionis præsentia cunctis in facie nostrorum agminum asseverationibus, publicisque procerum hujus Regni testimoniis, & sedula in regiam nostram soboles educando circumspectione (omissis plurimis aliis argumentis) luculentissime hoc demonstrat, sed etiam felicissimum illud matrimonium quod inter nostram Primogenitam, & illustrissimam principem Auriacum sponte contraximus, idem fortissime attestatur: Quo nuptiali fœdere insuper constat, nobis non esse propositum illam proficisci solummodo, sed expandere & corroborare quantum in nobis situm est.

Hanc sacrosantam Anglicanæ Christi Ecclesiæ Religionem, tot Theologorum convocationibus sancitam, tot Comitiarum edictis confirmatam, tot Regiis Diplomacibus stabilitam, una cum regimine Ecclesiastico, & Liturgia ei annexa (quam liturgiam, regimenque celeberrimos Protestantium Autores, tam Germani, quam Galli, tam Dani quam Heluæci, tam Batavi, quam Bohemi multis elogis ( nec sine quadam invidia ) in suis publicis scriptis comprobant & applaudunt; ut in transactionibus Dordrechtæ Synodi, cui nonnulli nostrorum præsulum ( quorum Dignitati debita præstita fuit reverentia ) interfuerunt, apparet. Istam, inquam, Religionem quam Regius noster pater ( beatissima memoria ) in illa celeberrima fidei sue Confessione omnibus Christianis principibus ( ut & hæc præsens nostra Protestatio ) exhibita, publice asserit: Istam, Istam Religionem solemniter protestamur, Nos integram, sacramentalem, & inviolabilem conservaturos, & pro virili nostro ( divino adiuvante Numine ) usque ad extremam vitam nostram periculi prosecturos, & omnibus nostris Ecclesiasticis præmuneris nostri, & supradicti sacrosancti Juramenti ratione doceri, & predicari curaturos. Quapropter injungimus, & in mandatis damus Omnibus ministris nostris in exterioribus partibus, tam Legatis quam Residentibus, Agentibusque & Nunciis, reliquisque nostris subditis ubicunque Orbis Christiani terrarum, aut curiositatis, aut commercii gratia degentibus, hæc solennem & sinceram nostram protestationem, quandoque sese obtuleris loci & temporis opportunitas, communicare, asserere, asseverare.

Dat. in Academia & Civitate nostra Oxoniensi pridie

Idus Maii 1644.

His Majesties Declaration to all Forraign Protestants  
CHURCHES.

CHARLES, By the providence of Almighty God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all those Who profess the true Reformed Protestant Religion, of what Nation degree, and condition so ever they be to Whom this present Declaration shall come:  
GREETING.

Whereas We are given to understand that many false rumors, and scandalous letters are spread vp and down amongst the Reformed Churches in forraigne parts by the *politique*, or rather the *pernicious* industry of some ill affected persons, that We have an inclination to recede from that Orthodox Religion which We were borne, baptized, and bred in, and which We have firmly professed, and professed and practised throughout the whole course of Our life to this moment, and that We intend to give way to the Introduction and publike exercise of Poperie againe in Our Dominions: which contesture, or rather most detestable *calumny*, being grounded upon no imaginable foundation hath rais'd these horrid tumults, and more then barbarous wars throughout this flourishing Island, under pretext of a *kind* of Reformation, which would not onely prove incongruous, but incompatible with the fundamentall Lawes and Government of this Kingdome: Wee desire that the whole Christian world should take notice and rest assured, that We never entertain'd in Our imagination the least thought to attempt such a thing, or to depart a jot from that holy Religion, which when We receiv'd the Crowne and Scepter of this Kingdom, VVe took a most solemn Sacramentall Oath to professe and protect. Nor doth Our most constant practise and quotidian visible presence in the exercise of this sole Religion, with so many Asseverations in the head of Our Armies, and the publike attestation of Our Barons, with the circumspection us'd in the education of Our Royall offspring, besides divers other undeniable arguments, onely demonstrate this; But also that happy Alliance of Marriage, VVe contracted 'twixt Our eldest Daughter, and the Illustrious Prince of Orange, most clearly confirms the Reality of Our intentions herein; by which Nuptiall engagement it appears further, that Our endeavours are not onely to make a bare profession thereof in Our own Dominions, but to enlarge and corroborate it abroad as much as lieth in Our power. This most Holy Religion of the *Anglican Church*, ordained by so many *Convocations* of learned Divines, confirm'd by so many Acts of Parliament, and strengthened by so many Royall Proclamations, together with the Ecclesiastiques,



stique discipline, and *Liturgie* thereunto appertaining, which *Liturgie* and discipline the most eminent of Protestant Authors, as well *Germanes* as *French*, as well *Danes*, as *Swedes* and *Swissers*; as well *Belgians* as *Bohemians* do with many eulogies (and not without a kind of Envy) approve and applaud in their publike writings, particularly in the transactions of the Synod of *Dort*, wherein besides other of our Divines (who after wards were Prelates) one of Our Bishops assisted, to whose dignitie all due respects and precedency was given: This Religion, VVe say, which Our Royall Father of blessed memory doth publickly asseert in that His famous *Confession* addressed (as VVe also do this Our *Protestation*) to all Christian Princes; This most Holy Religion, with the Hierarchy and Liturgie thereof, VVe solemnly protest, that by the helpe of Almighty God, VVe will endeavour, to Our utmost power, and last period of Our life, to keep entire and inviolable, and will be carefull, according to our dutie to Heaven, and the tenor of the foresaid most Sacred Oath at Our Coronation, that all our Ecclesiastiques in their severall degrees and Incumbences shall preach and practise the same. VVherefore VVee enjoyne and command all Our Ministers of State beyond the Seas, as well Ambassadors, as Residents, Agents, and Messengers, and VVe desire all the rest of Our loving Subjects, that sojourn either for curiositie or Commerce in any forraine parts, to communicate, uphold and asseert this Our solemn and sincere Protestation, when opportunity of time and place shall be offered.

**T**Hus you see what paines they have taken to scandalize the Parliament abroad, and under the pretext of a Declaration to sow pernicious Seeds in the hearts of Forrainers, in hope that they may grow up to choake their pious affections to the welfare of this Kingdome: But I hope the ears, of such as are truly Protestant, cannot but be prone against all base calumniating Papers and Rumours, sent abroad by those who are knowne here, and almost every where acknowledged to be enemies to the Religion, and underminers of the prosperitie and glory of the *British* Nation. I shall onely observe in briefe, some few things: First, the time wherein this Declaration comes forth: It being at such a time when the Providence of the Almighty had brought them into so low a condition, as to distrust their owne affaires at home in this Kingdome, it being high time then, if ever, to seeke abroad. But what little supplies, or countenance, they are likely to receive, it is not the business of this poore Paper to demonstrate, or to particularize: how farre other States may bend in their Politicks Concernments; for Princes must be swayed by these, whatsoever their affections are.

Secondly, observe how unjustly they misinforme the beginning of the Wars to proceede from calumniating his Majestie with the introduction of Popery; whereas it is evident, that as his Majestie was the first in Armes, so that his Majesties taking up of Arms gave his people just cause, not onely to suspect, but also to speake their mindes plainly, as became men zealous for their Religion and Countrey; which is here interpreted *deceftable Calumny*.

Thirdly, observe how odious they strive to make Reformation, as if that, and the Fundamentall Laws of the Kingdom could not stand together: But this asseveration is ridiculous. It must be proved, as well as declared.

Fourthly, it is alleadged how that the King tooke an Oath at his Coronation to maintaine the Holy Religion of the *Anglican Church*, together with the Ecclesiasticke Discipline and *Liturgie* thereof, confirmed, and approved by assent of Domestiques, and many forraine Authors of severall Countries, &c. For the maintenance whereof they often presse the *Oath of the Coronation*; but they should have declared also, this *Canterbury* very prudently, and cautiously changed the Oath, as it should seeme most convenient to stand with their designes, And it is evident, that such Oathes which impede the propagation of the Gospell, and the pulling downe of *Antichrist*, are better broken than kept; for if the contrary should have beene practised, we should never have had any Reformation in *England*, forasmuch as in the same manner his Majesties Predecessors (I meane before *Edward the sixth*) were sworne at their Coronation to maintaine the Popish Religion.

Fifthly, The Marriage of Our Kings Daughter with the Prince of *Orange* is made a doughty Argument, to cleare, that neither the King, nor the evill Councell about him, intend to bring in Popery; but the *Parisian* Massacre (wich was acted at a wedding) hath given *Protestants* sufficient cause to thinke how much Popish Tteachery may rest under the splendid covert of a Marriage; And hee which traverses the Body of History shall finde, that in the Marriages of Princes, there were ever as many concealed realities, if not more, than those that were made obvious, and pretended unto the world.

Lastly, observe how fervently the Declaration does asserthe maintenance of the *Hierarchicall* government of the Church, which by our *Conventions* we are sworne to pull downe, and utterly abolishe.

*His Majesties Speech at Kingsmore in the West. July 13. 1644.*  
Gentlemen,

I Have often desired before these troubles to visit these *Western* parts, That I might with joy have bene an eye witness of the blessings of Peace which

you then enjoyed, and have been welcom'd With the hearty and unanimous affections of my good people here, But the malicious designs of the Authors of this most unnatural War, have made those my intentions impossible: yet my coming to you in this posture, may sufficiently expresse what value I set upon these associated Counties. I am now come to relieve you from the violence of a rebellious Army, sent hither by those that have plunged this whole Kingdom into these desperate distractions. They have got footing in your Countrey, and under the false pretences they carry With them (Wherein they have abused too many of my people) are ready to devour you, and bring destruction to your Religion, Propertie, and Libertie. These I am come to defend, and shall refuse no danger that may conduce to your deliverance from this slavery attempted on you by those men. All that I aske of you is, that you Will not be Wanting to your selves, but Will heartily ioyne With me in this good Works, by contributing your chearfull assistance to my Armie, and by performing your duty, in bearing Armes With me in this good cause, wherein whosoever shall fall, carrieth this comfort With him, that he falleth in defence of the true Protestant Religion, his King, his Countrey, and the Law of the land, and hee that Will not venter his life for these, I had rather have his roome then his company. Upon these grounds I shall lead you on; follow me with courage, and the God of Power give us his blessing. I shall further remember you of this, that if by your assistance it shall please God to enable me to reduce this army now in the bowels of your Countrey, you Will not thereby onely free these associated Counties from those miseries which threaten you, but it may please God in mercy so to look upon this poore Kingdom, that the fruits of this victory may be a meanes to restore Peace to us all; that blessed Peace which I have so often, and so importunately sought for from them at Westminster, and which they have so scornfully rejected, as if the blood of their fellow Subiects were their delight. God turns their hearts: Neither shall I despaire of it, if the successe of that Army (the chiefest strength on which they rely shall faile their expectation) for then it may have such an influence upon them, that I shall hope they may be prevailed With to give you leave to be happy againe, and (which I have so often desired) so have all that is in question between them and me, determined in a full and free Convention of Parliament: Then I shall not feare but the united Power of the Kingdom, Will easily free us from that Northerne Invasion, which (making use of our divisions) threatneth no lesse then the Conquest of this whole Nation. Thus I assure you, that no successe shall make me lesse zealously seek for Peace (well knowing whose blood is so be spilt in this unhappy quarrell) but rather I shall more fervently encrease my desires, by how much I may have better grounded hopes to attaine what I so earnestly desire. When I mention Peace, I would

be understood to intend that Peace which is built upon such foundations, is the most likely to render it firme and stable, wherein Gods true Religion may be best secured from the danger of Popery, Sectaries, and Innovations, the Crown may possesse those just Prerogatives, which may enable me to protect and govern my people according to Law, and the Subject be confirmed in those rights, which they have derived from their fore-fathers, and which I have granted to them in Parliament, to which I shall alwayes be ready to add such new grants, as I shall finde most to conduce to their happinesse; This is the Peace which I labour for, wherein I may justly expect your best assistance with your hearts, hands, and purses. Neither shall I be more burdensome to you with my Army, then of necessitie I must for it's support (so farre I must desire your helpe, being violently robb'd of all my Revenues) I have, and shall use all possible means to suppress the disorders of the Souldiers: The best way to do it, is by taking order that they be not provoked with want of necessary provisions: That being done by you Master Sheriffe, and the Commissioners of this Countie (which I most earnestly commend to your care) you shall finde me very strict in such discipline as may best secure you. This night I hope to have joynd to me other considerable Forces, which are upon their march toward me, and to morrow morning we shall humbly aske Gods blessing on us, and begin the work. This care I shall further take for you, that as soon as possibly, I can, other men (to be levied by Impresse) shall supply the places of such of you, as I shall then give liberty to returne to your Harveest. I shall conclude with this promise to you, that I shall look upon your chearfulness in this service, as the greatest expression of your loyalty and affection, that you can make, or I receive, which I shall requite, if it be in my Power. If I live not to do it, I hope this young man my Son (your fellow souldier in this Expedition) will, to Whom I shall particularly give it in charge.

Saturday, July 23.

It were the business of another Sheet, to comment upon this Speech, which is said to be spoken by his Maiestie: But mightinks, I read Language in it, such as his Predecessors never used to give their Parliaments, all being spoken, as if it were not from the mouth of Maiestie, but rather to the sence of such destructive Incendiaries, to know to breathe no lesse than the ruine of their Countrey. I am sorry that his Maiestie should speake ill so plainly, that every meanest Subject may read the error of his Princes words and understand the drift of every line, without an interpreter. I am confident that the Young man here spoken of will one day give his fellow-souldiers far better Instructions, and lead them upon more noble Enterprises, than his Father.

FINIS.

AN 14  
EPISTOLARY  
DISCOURSE

Wherein (amongst other particulars)  
these following Questions are briefly resolved.

- I. *Whether or no the State should tolerate the Independent Government?*
- II. *If they should tolerate it, How farre, and with what Limitations?*
- III. *If they should not tolerate it, what course should be taken to bring them to a conformity with the Presbyterials?*

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Written by Mr. JOHN DURY. K

To { Mr. THO. GOODWIN.  
      { Mr. PHILIP NYE.  
      { Mr. SAMUEL HARTLIB.

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*Published by a Friend, for more common use.*

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Julii 27. 1644. Imprimatur,

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*The copies of Letters to Mr. THO.  
GOODWIN, and Mr. PHILIP NYE.*

*Worthy Sirs,*



Although I am not yet settled here, nor can promise unto my selfe any leasure and freedome of spirit from other necessary thoughts, which my present condition doth oblige me unto: and although I might imagine that there is little use, as yet, to be made amongst you, of any thing that I can propose tending to moderation in matters Ecclesiasticall, by reason of the distracted condition of the Civill State; Nevertheless, beause I did promise you that I would put something to paper concerning the scope of my Negotiation, and the Arguments which I have used to perswade mens spirits unto mutuall forbearance; and because I know, that if one will observe the winde very narrowly, he shall hardly ever sow his seed, [*Eccles. 11. 4.*] or if he regard the clouds, reap his corne; therefore I will not delay any longer the performance of that which I undertooke: Which that I may doe in some order, I will branch out this Discourse into these particulars.

First, I will relate unto you the true state of my negotiation with the Lutherans, to bring them to moderation towards us.

Secondly, I will set down the heads of Reasons which induced me to this endeavour, and which I used to perswade others to that duty, which I have pressed upon them.

A 2

Thirdly,

Thirdly, I will let you know my opinion concerning your case, for which you desire to know these matters; that you may understand how far I take it to be agreeing or disagreeing with that which hitherto I have agitated, and what I would advise you to doe in it, for the advancement of Christs kingdome, and the publique edification of your Brethren.

The true state of my Negotiation is this, That I have endeavored to bring the Lutherans to some orderly treatie with us, and joynt resolution amongst themselves, concerning the wayes of Peace and Unity in the publique and private profession of Christianitie, that the scandalous and unconscionable effects of our divisions being taken out of the way, some joynt course might be setled to set forward the Reformation of Protestant Churches, unto that period whereunto it may by Gods assistance be brought. To this effect, having first dealt with our own side, and gotten their consent unto this Aime, I have offered my selfe also unto the rest as a Sollicitor of the Councels of Peace, and a Servant of the Communion of Saints in this matter. In this posture I have taken the freedome to provoke all unto the duties of love and of good workes, either by proposing or asking counsell of them, or making motions tending to the compesure of differences. For, having made my spirit voyd of partiality, and laid aside all private aimes, I took up universall rules which I thought applicable unto all mens understandings in Theoreticis, and to their consciences in Practicis; that by this meanes we might be brought to follow the Apostles counsell unto the Philippians, *chap. 3. 15. 16.* which is, that so far as we are come, we should mind the same things, and walke by the same rule, as it becometh those that indeed are brethren in Jesus Christ. For I did not aime so much at a bare Toleration betwixt us and Lutherans, as at a publique profession of Brotherhood, whereupon I conceived a Toleration would follow of it selfe in matters of lesler difference, which could be no just occasion of a breach: and as for things of greater importance, wherein some did seeme to find sufficient cause of breaking of Brotherhood from us: I supposed these might be removed two wayes; first, by a fundamentall confession of faith, and of duties requisite unto salvation, which

might

might be common to all, and openly professed as the summe and substance of our Religion, and badge of our fraternall union. Secondly, by a common and infallible rule of interpreting the Text of holy Scripture, by which all Doubts incident in other matters, not fundamentall, may be cleared and decided: and as the fundamentall Confession should serve for all in common, so this Rule of interpretation should be a meanes to joyn the more learned sort in one sense and meaning, lest their differences about matters of lesser moment might rent the body in pieces, notwithstanding the former tye of Union in fundamentall truths. For seeing we see daily, that amongst men of good repute otherwise for godlines in their life and conversation, and for zeale in their profession of Religion, great disputes fall out for small matters, (as for the different acception of a word in a place of Scripture, or for the meaning of a sentence which may be diversly interpreted according to the different relations which it hath unto the matters precedent and consequent:) and these disputes oft-times come to such a height betwixt them, that they not onely lose all charitable affections and amicablenesse of conversation one towards another, but also involve others, their hearers, into the same breaches of Christian love, from whence Schismes and Separations at last arise and increase in the Churches; although there be no just cause thereof in respect of the substantiall and materiall points of Faith and Practice: seeing (I say) we daily see that this doth fall out, and that this alone is able to breed many divisions amongst the Learned, notwithstanding all other ty es of brotherly union and friendship betwixt them; therefore I thought it would be expedient, if not necessary, to find some remedy for this inconvenient, which at last I suppose is found, and if God would be pleased to enable me to propose it, I hope it would prove effectually towards Men that are not self-conceited, but tractable, either by the grounds of Reason, or of Conscience led in a spirituall way, which is above, but not contrary unto Reason; for spirituall Truths are rationally delivered in the Scripture, although men that are naturally rationally, are not able to comprehend the sense thereof. In a word, I conceive the remedie to be this; That when we have agreed upon the substance of

Faith and Practice, we may have also some undoubted Rules whereby to reduce all matters which are extra-substantiall, unto their owne Principles, that the doubts which arise concerning the same, may be decided according to the Analogie of that Faith which is out of all doubt, and according to the cleere sense of the Word regularly analysed: So that the Rules, first, of determining Fundamentalls in Faith and Practice; Secondly, of reducing doubtfull matters concerning Faith and Practice unto their own Fundamentalls; and Thirdly, of analyzing the Text of Holy Scripture demonstratively, are the meanes whereby the disorderly proceedings of all our disputes may bee remedied. And the whole state of my Negotiation hath properly been employed in this, to bring the Lutherans as well as our own side, to intend joyntly the right apprehension and application of these Rules, as Antidotes to cure our diseases which are infectious, and spread their distemper in the spirits of all men that walk not by the same, to order their Theorie and their Practice, to the ends of Godlines and of mutuall edification through Love. You may perceive then, that I doe not negotiate for the decision of this or of that particular Opinion, about which most men are so earnestly set, either *pro* or *contra*; for I leave all such Disputes as matters of indifferencie to me, in regard of the scope of my Negotiation (although I make them not matters of indifferencie in regard of their weight, and in regard of my private judgement concerning them) and insist only upon the Rules which all men that handle Controversies rationally or conscionably should follow as well in Theorie as in Practice, to come at last unto the decision thereof. In this state my Negotiation doth stand at this time with all parties, and my aime is to meddle with you no further than to this purpose at this time. Yet I never refuse, chiefly if it be required at my hand, or if otherwise I find it fit for edification, to let my judgement be knowne concerning particulars of Doctrine or Practice, which may be doubtfull; but I stand not upon that as a matter of consequence in my Negotiation, but rather doe it in obedience to the command of *1 Pet.* c. 3. 15. and leave my opinion to be judged by others according to the rules of decision of doubts, whereupon we doe agree. Nor must  
you



you imagine that I doe by this Negotiation seeke to prescribe Rules and Methods unto others, as one that would have masterie over their understandings, and perswade them to follow my directions; but I endeavour to draw them to a Consultation about such matters, that by an amiable Conference, matters of this nature tending to regulate our thoughts and affections in the worke of Reconciliation, may be beaten out and cleared, that when we have found the rules of proceeding without disorder and confusion, we may make use of them for the publique good, and our mutuall edification: and if you doe not disallow of this undertaking, you may come in as a healer of the breaches, and a repairer of the ruines of many Generations: For all that I desire, is to engage every one who is able, to helpe to contribute assistance unto this worke of Reformation: and because you seeme desirous to draw from me some helpe unto your private Case, that others may be perswaded to use that Moderation towards you, which you thinke is just you should enjoy, therefore I am reciprocally desirous to draw from you some help towards the Publique, that all may be perswaded to use that Moderation one towards another, which you would obtaine from those of *England* towards your selfe: and if you worke effectually for this, and that according to Rules which no man can refuse, I suppose in doing good to the Publique, you will find the benefit immediately redound unto your selfe; For if you study to doe all things by a Rule, and can make others sensible that the Rule which you follow in your profession, is the best and most perfect way of Peace and Edification amongst all; you may be sure that you shall enjoy the liberty which your Rule yieldeth, when others shall perceive the Righteousnesse thereof. Let us then beat out the matter of Regulating our proceedings, and ordering our Theorie and Practise towards Peace, Truth, and mutuall Edification in Godlines, and we shall find in the end that our labours will not be in vaine in the Lord. For if we truly study to keep the unitie of the Spirit in the bond of Peace; and if we doe the truth which we know, in Love, no doubt others will doe in like manner to us, not only because our example will be a provocation and patterne unto them to walke as we doe, but also and chiefly because

because they shal see that we do not walk at random or partially, but by a Rule which is universall, and will lead all men that will take it up, unto the fruition of that happines which we aime at, which is no more but the unblameable Libertie of the Sonnes of God in the Kingdome of their Father, to serve him, and declare the praises of his goodnesse towards us, through Jesus Christ, in the great Congregation. This libertie of serving God according to his will, and of speaking of his praises, and of his goodnesse, if we can shew how it should be used without partialitie and self-seeking, according unto cleere and infallible Rules tending to the Edification of all men; I say, if we can shew to this Generation this Libertie, what it is, and how it should be used, not to contradict and overthrow, so much as to build up, and gaine assent; we shall enjoy our share thereof without opposition: And because I am very confident hereof through Jesus Christ, I make bold to provoke you unto this Meditation with me; and will now leave you at this time to thinke upon the matter, till the next occasion of writing, wherein I purpose God willing to insist upon the second Head which I did propose unto my selfe in the beginning of this Discourse: In the meane time let us pray one for another, and for light towards all that are in error and darknesse, from the Father of lights; To whose favour I commend you, as

Your Friend and Servant

in Christ,

HAGUE,

24 } June. } 1642.  
4 } July.

JOHN DURT.

*Grace and Peace be multiplied unto you from God the Father  
and our Lord Iesus Christ. Amen.*

**I** Made a beginning on the 24. day of *June* last, to write unto you concerning the things which you desired to know of me touching my Negotiation of Peace amongst Protestants : then I did shew you first, that my Aime was not to procure a bare Toleration betwixt Us and Lutherans; but rather a Reall Profession of true Brotherhood. Secondly, that to procure this, I had laid the Foundation of my Worke upon the Apostles Rule, which is *Phil. 3. 15. 16.* Thirdly, that to make use of this Apostolicall precept, and apply it unto the present occasion of the Churches, I had laboured to find out Three things. First, Rules whereby the Fundamentals of Faith and Practice might be determined. Secondly, Rules whereby Doubtfull Matters which are not Fundamentall, may be reduced to their own Principles of Faith and Practice, according to the Analogie whereof they should be decided. Thirdly, Rules of True and Demonstrative Scripturall Analysis, whereby the sense of the word, which is the last Judge of all Controversies, may be known. Fourthly, that to find these Rules, I did abstract my thoughts from all particular opinions in the way of my Negotiation, not endeavoring to prescribe unto any, my sense concerning these Rules, but rather to draw others to a Consultation and search with me of the Way of finding out the same : that when we should have agreed upon an Orderly way of proceeding in all doubtfull matters, to finde the decision thereof, we may at last come to some issue of the Controversies which hitherto by reason of the confused manner of agitation have been undecidable. This was the whole purpose of that Discourse. The second principall matter whereupon I was to insist towards you, was concerning the Reasons and Arguments which first have induced me to this study of Moderation, and which secondly I have used to perswade others towards the same.

First then, concerning my selfe, I doe ingeniously confesse,  

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that the meere love of Peace and Quietnesse, and the hope of doing good to the Church of God, did move me to embrace this endeavour, when I was called thereunto in *Prussia* by Dr. *Gode- man* a Councillour of State to the late King of *Sweden*, in the yeere 1628. Since whichtime, as I have never intended to discontinue my purpose of solliciting the Publique Wayes of Peace, so I have had severall kinds of inducements binding my Conscience to the duty, and some encouragements which were able to support me against the manifold difficulties and impediments which have been incident to my way. The first inducement which bound my Conscience to thinke upon these Endeavours, was the Call which I had to thinke upon the same, which I could not but answer, except I should have been wanting to my duty in the Ministry of the Gospell. Therefore as I was provoked to thinke upon the Object of Peace and Truth, so I thought others would be moved in like manner to doe the same, if I did call upon them to that effect. Hence it was that I tooke upon me to become a publique Sollicitor of these Endeavours; For I conceived that none that was Godly, wise and Learned, would refuse to concurre in so necessary a Worke, so profitable for holy Communication, and so fit for Correspondencie in the Communion of Saints. Upon this ground you know that I drew a certaine Forme of a Declaration to be subscribed by all such as would joyne to helpe by spirituall Councell these endeavours: To this you both did subscribe, and I did in some occasions require your advise and assistance; but what hath hindered the accomplishment of your promise, you your selves best know; perhaps God would have the fruits of your Meditations in this kinde reserved till this time, wherein they would be most seasonable. The Second inducement was the Necessitie of the times, wherein nothing could be more usefull for the Publique Good, then to heale the breaches of Protestant Churches, which we are all bound to pray for: and I in my simplicity did then, and still doe conceive, that what I am bound by prayer to sue for unto Almighty God, I ought also by my best endeavours so far as God doth enable me, actually to accomplish and promote. The Third inducement was the nature and property of the Work it selfe, as it hath Place

in the Kingdome of God. This Consideration did not come at first so fully into my minde, as afterward when I had been a certaine space in action; for then upon tryall of my heart, and examination of my aimes, I found that in all the Scripture there was not any one duty so oft and so earnestly recommended, as this, which tendeth to the keeping of the unitie of the Spirit in the bond of Peace, and to the Care of mutuall edification through love: Therefore I set my selfe with so much more zeale and diligence to dive into the properties of these virtues, whereby to discern the excellencie thereof, and what their usefulness is in the Kingdome of God: And when I perceived that all other virtues and Graces are uselesse, and unprofitable to the glory of God, and good of his Saints, except these be effectually joyned unto them; I rectified my purposes in many particulars, to make them answerable unto the nature of these duties, and settled a resolution unalterable, to pursue this aime continually, more then any other study whatsoever. I had besides these many other motives to draw me on towards these endeavours, which it is not needfull to mention; yet because some of them are of moment, and have much wrought upon me, I will name them briefly; as this, That I found the pronenesse of mans spirit to strive & to lift it selfe up against others for some particular matters of Difference very great: and then perceiving the danger of such strife, and the most pernicious effects thereof in the soules of men, and in the body of the whole Church, I was exceedingly confirmed in the love of Peaceable endeavours, as the only meanes to preserve my soule from being involved into the great inconveniences whereunto I perceived most men were wrapped unawares, for want of a Rule to walke by in seeking Peace. Also this, that the only way to encounter with men of crosse humours, and that are strongly led away into grosse errors, is to bring them unto the thoughts and affections of Peace and Unitie, to be intended according to just and equitable Rules with them from whom they dissent: for in convincing their understandings that they ought to walke by the Rules of Love, which lead us to maintaine Peace, and aime at the wayes of edification, they are made void of prejudices, and tractable to receive instruction. Moreover this,



that all Disputes turne at last to bitterneffe and vaine jangling amongst all men, and become endlesse and without fruit, except the ayme of Peace and Reconciliation be intended, and a Rule of proceeding be used, which may lead us unto the same.

These are the principall heads of the Inducements which moved me to these endeavours, to which divers encouragements from time to time did concur, whereby I have been strengthened against the straits and oppositions which are fallen in my way to stop me in this course of Negotiation. First I had from time to time the cleere consent and full approbation of all the most Godly Divines of both sides, so long as their judgements were free and voyd of partialitie: and when they did fall off from me, I perceived that it came from groundlesse jealousies and false informations or suspitions, which did make them leave their true Principles and Rules of edification, which at first they had intended. Secondly, I had the concurrence of the chiefe States-men that were Rationall and Prudent in the wayes of true Government, who engaged themselves to give me reall assistance by their Authority. Thirdly, I found not only great hopes of proceeding, but reall effects of my worke, by Gods blessing disposing the spirit of leading men unto the wayes of Moderation. Fourthly, I saw that the very opposition of unreasonable men did turne to the greater advantage of my work, and the manifestation of the truth, so that at last it was almost indifferent unto me, whether I met with opposites or no, seeing I could turne all to my advantage. And lastly, I came to this resolution, that I made a Vow of perseverance in the Work, whether I perceived any remarkable furtherance of the Worke or no, in respect that I conceived it to be a Necessary Duty, whereof the event did depend upon Gods speciall providence, to whom I was bound to referre the issue, whatsoever became of me or my endeavours. So that now I looke no more to the outward appearance of Men in this Negotiation, but unto the tenor of my Vow, which I am sure is answerable unto the expresse will of God, and by this meanes I hope I am confirmed invincibly against all oppositions whatsoever.

These are briefly the Motives and Encouragements which have brought

brought me to the Negotiation of Peace; and confirmed me therein hitherto. Now I must tell you the summe of the Arguments which I have used to perswade others unto the same disposition towards Peace and Moderation, which God hath wrought in my heart.

First, the Woe which is denounced against the world by reason of Offences, *Mat. 18 7. 8. 9.* is to be feared, and therefore we should take heed that we be not accessarie to the multiplying of the same. Now it is evident that many scandals are multiplied by reason of superfluous and disorderly disputes, which scandalize the little ones; and by reason of Contentions and partiall proceedings, which divide the minds of the Professours, & draw them into factions: and if we connive at these scandals, and labour not to take them out of the way when occasion is offered to us, we are accessary thereunto, and so are liable to the woe denounced against the world, and the authors of offences. Secondly, the miserable effects of our endlesse strife and divisions is a large field of discourse to shew how the progresse of the Gospel is stopped thereby, how the Truth is darkened, how the practice of Godlines is neglected, how the Churches are consumed one by another, and made a prey unto the Common Adversaries, who lye in wait and watch for our destruction, and prevaile by nothing so much as by our inward confusions, disorders, and passionate debates amongst our selves. This Argument is made plain from the present state of all the Protestant Churches in all Countries which are exposed to all manner of dangers, and laid waste in many places, by reason of the prevailing plots of the Papists and Socinians, which take effect, only because we doe not intend to walke by one Rule, to be like minded in that whereunto we are come, and to Edifie one another (in that wherein we are at variance) by Common Principles, and Orderly Wayes of Prophesying. Thirdly, the Benefits which would redound to all the Churches from Peace and Unitie amongst themselves; and what Advantage the Gospel it selfe would receive thereby; and how by the joynt and Brotherly endeavours of Protestants, all Nations of the World, both Jewes and Gentiles, and Mahumetans, might be brought unto the sheeppfold of Christ, and the Man of

Sin in a short time quite overthrowne. This is a most ample and large subject to be insisted upon towards those that believe the Raising up of the Kingdome of Christ, and the Overthrow of Babylon in the latter times.

Fourthly, The expresse Commandements of God to seek peace with all men, and the manifold exhortations tending to instruct us in the wayes and meanes of love and peace, and happy condition of those that study to observe the same in the feare of God; are so many well-springs of reasons to move the consciences of men unto this duty and endeavour.

Fifthly, The example and forwardnesse of others in former times, and in these times also, with the preparatives used and made ready on all sides to entertaine the motions of agreement, and to concurre in the Councells of Peace, are alledged as a call offered from God, which all godly men are bound to entertaine with readinesse, except they will be found wanting to their duty before God in the Gospell of Peace, and guilty of the Evills which follow upon strife and debate amongst Brethren.

Sixthly, The Brotherly Relation which is really by reason of the acknowledgement of the same saving Faith, betwixt us; doth binde us to make profession of Brotherhood and labour to edifie one another therein, except we will betray the Truth, and breake the tye of one Faith and Hope, which obligeth us to provide and seek for one anothers Spirituall and Temporall good, as Members of one and the same Head Jesus Christ: For it being evident that the Lutherans and We are one in the substance of the same Faith and Hope; it followeth that we are bound in Conscience to make this unity manifest by our Publike Profession; because we doing otherwise, suppress the chiefe fruit of that Truth whereby God is to be glorified, and Christ made knowne unto the World, as he doth intimate, *Jo. 17. 21, 22, 23.*

Lastly, This Argument I have oft-times pressed, and found it Unanswerable; I say then, that as I finde my selfe bound to profess Brotherhood towards another, so I suppose every one will finde himselfe obliged unto the same duty towards me, if he will consider me as I doe him. Now I consider every one with whom I seeke Brotherhood in profession as he hath a Relation unto

unto God, who is my Father in Christ : If then I finde that hee hath the same interest in God which I have, and doth call him Father upon the same grounds which I do; namely, by vertue of the same new Covenant whereby I am united unto God in Christ; then I doe conceive him to be my Brother, in respect that his soule is begotten by the same heavenly Father through the same spirituall Seed, and in the wombe of the same heavenly Jerusalem, and to the same lively hope, by whom, through which Seed, in which wombe, and to which hope my soule is begotten. And if I finding him found in the tenour of the New Covenant, must needs acknowledge him in my heart my Brother, and a sonne of the same Spirituall Father and Mother, then I ought not before Men to conceale the same acknowledgement, but am bound in Conscience ( chiefly when it may tend much to his good, and to the manifestation of Gods glory ) to make open profession thereof; although in some other respects there may be some differences of opinions and of customes of behaviour betwixt us : for all Brethren are not of the same stature, and clothed alike, and speake with one and the same tone, and alike readily : some are taller then others, and more comely : some more neat in their cloaths, and speake more distinctly, and with more reason then others do; and yet this doth make no difference in the interest which they have all alike unto their Father, and to his inheritance, and in the Brotherly Relation which they have one to another.

If these Arguments were enlarged according to the richnesse of their subjects, they could fill up a great volume : But I suppose you desire nothing else of me but the intimation of these heads, to which some others could be added if time did permit; but I am straitned many wayes and still distracted, by reason of the new frame of life, and the unsettled condition of attendance, whereunto I am come of late, wherein neverthelesse as I shall never forget the Publike Good, so I shall alwayes be ready to shew my selfe,

Your faithfull Brother and  
Servant in Christ,  
JOHN DURT.

Hague,

7<sup>2</sup>  
17 } July, 1642.

*Grace and Peace be with you from God the Father, and our Lord Iesue Christ, Amen.*

**Y**OU have received, I make no doubt, the two former letters, wherein you have seen the state of my Negotiation, with the Reasons which have moved me to undertake it, and which I proposed unto others to move them to joyne with me in the same Endeavours: I conceive that therein I have satisfied your desire, and my promise. I might therefore surcease from this subject; but because I hope it will be profitable unto you and the Publique also, and I find it answerable unto my ayme of Solicitation, to draw you unto a neerer consideration of those matters; For this cause I will proceed unto the Third point, which at first I did mention; which was to let you know my opinion concerning your Case, for which you did require these Declarations from me; for I supposed you would make use of my Reasons for your private Advantage to gaine the End for which you treat with some of your Brethren now in *England*, that namely they might be induced to beare with you, as you supposed I would have perswaded the Lutherans to have borne with Us. I doe not disallow of your purpose, nor am I unwilling to contribute assistance to it, so far as I judge it answerable unto the Rules of our holy profession, & the lawfull libertie whereunto we are called in the Kingdome of our Father: But I must truly confesse, that I would be loath to serve a particular Aime, as it is a particular, and not directly subordinate unto the universall end of Publique Edification in the Communion of Saints. For if I live not unto my selfe in particular, nor dare I aime at my own advantages in the profession of the Gospel; and if I may not seeke mine own, far lesse should I seeke another mans particular, as it is a particular: but as the Publique Good of many is made up of severall particulars, so I am bound to doe service unto every one; therefore I keep my selfe free from all, that I might be a servant unto all, in that which is truly good; which



which is alwayes common and appliable unto every one. You see then the Rule by which I walke, which doth keep me without prejudice, because I looke more unto the Spirits of men as they stand in relation towards others, to find a Way how to bring them to the same Rules of intending Mutuall Good and Edifying one another in that whereunto they are come, than unto their outward particular Actions or Designes, which I never reflect otherwise upon, but as they must be taken up and compared with the infallible grounds of Charity and Holines, wherein all the Meanes of Publique Edification are contracted. For all truths of knowledge and of Practice (for which most men so earnestly contend, in maintaining severall Opinions) must end at last in these Two; or if they lead us not cleerely unto these, they are Matters of no consequence; but if they can be found directly Meanes to advance these, it is certaine that in all mens consciences they will easily be made manifest, if the Manner of proposing Evangelicall Truths Inoffensively be known and observed. Hence it is that before we propose Truths unto others (though never so important) we should alwayes premeditate the Inoffensive Way of dealing with them, that our testimony may be received and without prejudice admitted by them. And I finde that this was the maine care of the Apostle, and such a manner wherein he doth place the chiefe character, as of the Children of God, who are fit to hold forth the word of life to a froward generation, *Phil. 2. 15.* so of his own divine Ministry, *2 Cor. 6. 1, 2, 3, 4.* for the fulfilling of which without offence to others, he was willing to undergoe all manner of afflictions and distresses in all patience & long suffering, to shew that no inconvenience befalling to our selves, is such a hinderance unto the Gospel; as the least offence which may be given unto any to whom the Truth is to be proposed. So then although I be never so fully assured of a Truth, yet I must not propose it without a Rule which may teach me to doe it without offence unto Edification. And now I am fallen upon this discourse with you, to lay a ground of Communication betwixt us, and to prevent jealousies which you might have of me, in case I should seeme to dissent from you in some things, or if perhaps I interpreted your dealings otherwise then

you would have them understood: and indeed there is great danger in mistakes of this nature; therefore before I proceed, I think it would be very expedient you should briefly State your Case wherein you are in *England*, and let me know your true Aime, as I have made mine known unto you; For if I should guesse, & say that your Aime is to have the Libertie of Independencie; and if I should describe that Independencie so as others do, I suppose you would think your selfe wronged: Now I am loath to wrong those whom I desire to edifie, and by whom (I suppose, if we understand one another aright) I may be edified. Let me then have the benefit of a true Information before I proceed; and I will promise, that if your Aime and Way of proceeding approve it selfe to my judgement, that my Conscience will binde mee to assist you in it; For I have dedicated my selfe and my labours without partiality, unto all good undertakings which tend any way unto the Advancement of the Kingdome of Christ. If then you will shew me what your proper Endeavour is towards the setting up of Christs Kingdome, and by what Rules you frame your proceedings, as well in Spirituall as Temporall undertakings, as well in Ecclesiasticall as Civill Relations; I shall be obliged to shew my selfe effectually according to my light and abilitie,

Your faithfull Brother and

Servant in Christ,

HAGUE;

28 July.

7 Aug<sup>1642</sup>.

1642

JOHN DURT.

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*A Copy of the Letter to Mr. SAMUEL  
HARTLIB.*

*Living Friend:*

**T**He Apologeticall Narration of the Ministers who formerly were named Independents, but now refuse that title, which you have sent me, is penned with much art, circumspectly and advantageously for their end; & to me it hath given some generall satisfaction in that which I did require hitherto from them, but never could obtaine, which was to know the true point of difference betwixt them & the other Reformed Churches. Seeing then you desire to know my opinion of their Way, I am willing to propose it; not to censure but to edifie you, and warne them, if my Discourse may be taken up without prejudice, which I hope both you and they will doe, because you know fully that hitherto I have not beene, and I assure you that henceforth I will not be wanting to them in any duty of love which may advance the Kingdome of Christ; although in matters of Spirituall Communication with me about that subject, I never could finde any reciprocation on their part, even then when they have been entreated so to doe. But I will not make this a complaint, nor must you thinke that I am lesse charitable unto them for it: For I see that their aime is rather Private then Publicke, and that their whole Way is answerable to a particular Interest, to commend themselves in a distance from others, by some distinct practises wherein they suppose they come nearer to the right Way of Church government then others doe; whereof you shall know by this Discourse my Judgement.

Their End in this Apologie is set downe in the close thereof to be this, *that they would perswade the Houses of Parliament to suffer them to have a subsistence in their owne land, with the enjoyment of the Ordinances of Christ peaceably, with the allowance of the latitude of some lesser differences.* The chiefe force of reason to perswade them to yeeld to this, is herein, 1. That elsewhere they cannot be in safety and health with livelihood. 2. That they have been sufferers in the same Cause with the Kingdome in former times, even to exile, and in these present times that they endure the opposition and reproach of good men, even to the threatning of another banishment; and yet that they are not changed from their resolution to walke as they doe. 3. That they differ little from the Reformed Churches in their Judgement about the present Worke of Reformation of Worship and Discipline. 4. That if they have not beene furtherers of the Reformation which the Houses intend, yet they have not been hinderers thereof, nor disturbers of the Publike Peace. And to make all this appeare to be so, the Apologie is penned with a great deale of insinuation and strength towards popular capacities who looke not deeply into matters of this nature, and to whom the plea of Equality in Government, and the Liberty from being subject to Authority is very plausible; nor can the most Judicious greatly except against the thing pleaded for, if it be supposed that the particularities of their Way are truly answerable to that which the generall Narrative doth fairly insinuate; And if they be granted free from those inconveniences, which a stranger to them will hardly suspect. But some here who have beene more nearly acquainted with their particular course then I am, seem to have something to say to that, yet I will not pre judge them in my thoughts, but doe beleve charitably all they say for themselves, as I would be beleved in the like case; and supposing all to be as true as may be imagined: I will discover my Judgement concerning the main Matter, which I take to be this:

1. Whether or no they should be Tolerated by the State as they doe desire?

2. And if they should be Tolerated; How far, and How long that should be; and What latitude of differences should be per-

permitted unto them, and What limitations laid upon them?

3. But if they should not be Tolerated; How they should be dealt withall to bring them unto that Union and Communion of Spirituall things with their Brethren, which by their owne Principles they will be bound in Conscience to maintaine, and which their Brethren ought to rest satisfied withall.

Of these heads I will speake as one that looketh without partiality upon their difference, yet taking notice that they are with their Brethren joyned in consultations to advance the Kingdome of Jesus Christ by the meanes of His true Publike Worship, Government and Discipline which should be settled in *England* by the Authority of the supreme Magistrate.

To come then to the matters which I have proposed to my consideration : The first Question is, whether or no they should be Tolerated as they doe desire? To which that I may know what to say, I must consider their plea for themselves, and shew how far my judgement doth finde strength therein, to evince the conclusion which they would have the State to yeeld unto.

They plead then for a Toleration in their native Countrey, because they cannot live out of it, because they will rather suffer all outward inconveniences then goe out of that Church Way wherein they are, because that Way is little different from that of their Brethren, and because they hitherto have not beene hinderers of the Reformation, nor disturbers of the Peace of the State by it.

The first Arguments are properly motives necessitating them to demand the favour of a Toleration; and the two last are Motives inducing the State to yeeld thereunto.

Their necessity is both Bodily and Spirituall: in respect of their body, they say, they cannot live elsewhere out of their Countrey conveniently : and in respect of their Spirit, they say, that except they have the freedome of their owne way, they cannot live in it contentedly, but will rather choose to be in exile. As for the commendableness of the Way whereupon their spirits are so strongly set to enduce the State to give it a Toleration : They say that it is but a little different from the Way of the rest of their Brethren, and so may be Tolerated without danger, and that the



rather because they have hitherto given a proofe of their peaceable disposition therein.

These pleas are made credible by a Narrative of their life and conversation in their charges, and by a declaration of their Judgements in matters of difference from their Brethren. And if any will take notice more distinctly of the Particular Heads of the Narrative, he shall see that they insinuate.

Their Sincerity, Page 1. and 2. Their Unpartiality, p. 3, 4, 5. Their Amiable and Brotherly Correspondence with others at home and abroad, p. 6. and 7. Their Way of Church Government, p. 8. and 9. taken up from three Principles, p. 9, 10, 11, 12, 13, 14. differing from the Presbyteriall, p. 15, 16, 17. and in nothing inferiour to it as they suppose, p. 17, 18, 19, 20, 21. Their Innocencie from things laid to their charge, p. 22. and 23. From factiousnesse although provoked to strife, p. 24, 25, 26, 27, 28. Their Orthodoxie, p. 28. and 29. Their Moderation to bring matters of Discipline to a temper, p. 29. declining the Scholasticall debatement thereof in Publike, p. 30. The Conclusion inferring from all these premises the lawfulness of their desire insuing for a Toleration, in page 31.

Now how far the Conclusion is evinced from these Premises, and should be yielded unto by the State, I will briefly declare: First, let it be supposed that all matters of Fact are true in this Narrative, and as full as they should be. Secondly, let it be granted that all these good dispositions of spirit whereby they commend themselves are fully in these Men, and will be in their Successours, which no man can promise: yet I think under correction, that except they can make it clearly appeare to the State that their Church Way of Non-Communion (for I know not what else to call it) is the only true Way of God, and that the Presbyteriall Way is not agreeable to the Word of God, in that wherein it differeth from them; I say, except they be able to make these two things clearly appeare, I thinke it would be no wisdom in the State to give them the Toleration which they do desire; and that for these Reasons.

First, because the Wisdom and Pietie of the State doth intend to erect the true Ordinances of God: Except then they can shew that

that the true Ordinance of God is not in the Presbyteriall Way, but in their Way of Non-Communion, they have no plea for their request; For if they can enjoy the Ordinances of God, and all the Ordinances of God, and every Ordinance fully in the Presbyteriall Way; they have no cause to desire the Toleration of another Way of Church Government, nor would it be Wisdome in a State to yield it; except it be made to appeare, that in the Presbyteriall Way some of Gods Ordinantes in their full strength cannot be enjoyed.

Secondly, because it is no wisdome in a State to reject an approved Way of Government, which all the best Reformed Churches have received all this while, and acknowledged to be Gods Way, and by experience found to be safe and sound, and a strong hold against all manner of corruptions; and in stead of it to take up another, which is not yet known what it is, nor was ever tryed but in two or at the most three Churches, and that for the space of a few yeares, wherein a most dangerous Paroxisme of a great rent did arise amongst them, as I am credibly informed, and which may be gathered from their own Apologie.

Thirdly, it is no Wisdome to authorize two different Wayes of Church Government in a State, except it be to lay a foundation of Strife and Division therein, which may agree with some Machivillian, but with no Christian Policie. Therefore if the Toleration sued for, be not a thing done by divine right unto those that sue for it, but be craved onely as a humane favour (as this seemeth to be craved) it will be no Wisdome in State to yeeld unto the suit, except it be induced thereunto by the necessity of avoyding some greater inconveniences then is the admitting of a seed of perpetuall Division within it selfe, which in my apprehension is the greatest of all others, and most opposite to the Kingdome of Christ. Now the lesse the cause of a Separation is, the greater the fault is in those that make it, and the lesse cause the State hath to give Way to the making of it.

Fourthly, the Wisdome of a State might retort the Arguments of these Sutors thus: If these men that are but few in number, and if those whom they acknowledge to be their Brethren, are very many and great Churches; and if the matter of disse-

difference be very small, and such as ought not to disturbe the Publique Peace, as they profess, and by their practice shew: then it followeth, that these few ought not to stand by themselves at a distance from the rest of their Brethren, but they should joyne to them, not making a rent, and thereby expose themselves to the extremities of banishment and want of livelihood in a strange Country. Now these men are but few, and their difference, as they say themselves, is but small, and ought not to disturbe the Publique Peace; Therefore they ought to joyne with their Brethren, and we ought not to allow them the libertie of a separation, lest a Schisme arise from thence in the Church, and further trouble to the State.

And truly this Conclusion may be inferred from their premises, with more strength then that which they draw from it. If then they will punish themselves with exile, because they cannot have their wills, they can blame none but themselves. For in this case I should judge them persecuted by their own discontentednes.

Nor will the plea of Christian Libertie avails here; for the liberty wherunto we are called in Christ, doth not give occasion to Singularitie, or permission to breake the bonds of Spirituall Unitie; which by the allowance of a publick Toleration of different Church Government, may be occasioned. Therefore to keep the Unitie of the Spirit in the bond of Peace entire, and to prevent occasions which may be taken to abuse Libertie, a few should yeeld unto many, except they can fairly perswade those many to yeeld unto them: and if both sides in matters Tolerable should intend mutually to yield one to another, their Way will be, not to separate from each other, but to keepe the interest of love and Communion entire, till God open all our eyes to approve of things that are most excellent: For we that are Spirituall, or thinke our selves to be so, are commanded not to please our selves but our Brethren to edification: If then we desire to approve our selves more then others Spirituall towards God and his Church, let us strive to goe before others in all forbearance and long suffering, with meeknes bearing the weak and their burdens, to heale them, and not to open a fluce to let in strife and debates

debates chiefly in publique, and for matters confessed to be of no great moment. Let us remember that the servants of the Lord must not strive, but be gentle unto all men; and if to all men, chiefly then unto their nearest Brethren; for such we are commanded especially to consider, to exhort daily, and to provoke unto love and to good works: And as at all times this duty is requisite, so now chiefly in this sad conjuncture of Publique Affairs, and at this occasion of Publique Deliberation whereunto the State hath called them, for the advancement of a settled Reformation. Supposing therefore that this will be, and is the ayme of those to whom I speake, as they are my beloved Brethren in Christ, so I desire from my heart their perfection, that I may be partaker of the Gospel with them in the greatest liberty thereof, which in my judgement can stand very well with the strictest obligations of spirituall Unitie. Only two Rocks must be avoyded in the outward cariage of matters towards Publique Edification: the one is, that under the pretence of Libertie, no Licentious and Selfe-seeking Singularitie take place: the other is, that the obligation to Unitie become not a yoke to Tyranny, to bring the Spirits of Gods Children in bondage under humane Ordinances. If these that are called to give advice in Spirituall matters unpartially, can as good Pilots steere their course in this troubled and grown Sea of the State, betwixt these two hidden rocks which are beset with dangerous quicksands on all sides; then they shall by Gods grace helpe to save the weather-beaten ship of the Church from shipwrack, and bring her to a safe harbour in the quieted state of the Kingdome. And in hope that the good hand of God may be upon them to helpe the furtherance of so good a Worke, I will suppose that the Apostolicall Rule of composing differences, *Phil. 3.16.* may be practised in this case amongst those that are professedly Brethren. The Apostle saith then, *Whereunto we have attained already, let us walke by the same rule; let us be like minded, or minde the same things.* To such then as are spirituallly disposed, let me speake in the words of the Apostle, as a joynt member of the body of Christ: I would entreat them to set down that whereunto they are attained, and wherein they fully agree in the profession of the Gospel: Then when this

is known, let Rules be thought upon to walke by; and let these be received on all sides for the ordering of their course without offence one towards another, and for the setting of the bounds of their mutuall freedome, and of the ingagement to mutuall subjection and yielding to one another in the Communion of Saints. These Rules being taken from the cleere precepts of the Word; the tye of the Conscience binding every one to minde the same thing, or to be like minded each towards another, should be superadded thereunto. The thing then which should be minded unanimously by all, is the duty of Mutuall Edification, by serving each other through love. This duty is to be tyed upon the Conscience by some Speciall Promise which is to be taken by all in the presence of God, as being professedly subject to his will by the tenour of the New Covenant, which he hath made with us in J-esus Christ; that we being all bound over to him in Christ, may by the same tye of love be knit each to other, as members of Christs mysticall body, by our spirituall Relations. These Relations then are to be settled in the acknowledgement of the duties which one member oweth to another, as they stand jointly under the same head Christ Jesus. And verily me thinkes this were no difficult matter for Men of Spirituall and impartiall dispositions to doe freely amongst themselves, without troubling the Secular Magistrate with debates of the Formes of Spirituall Government, as matters meerely Ecclesiasticall, whereof he is no competent Judge. But if these Spirituall Relations cannot be settled by the Wisdome and loving Affections of Spirituall Office-bearers within the Church, amongst themselves, then it is just that they should forfeit their Spirituall Right and Libertie, which Christ hath conferred upon them, and fall under the arbitrement of a Secular Power, which ought to looke unto its own Safetie, lest those that make divisions, and multiply breaches in the Church about small matters, disturbe also by that means the Publick Peace of the State; and then the Magistrate in his Charge over the Visible and Outward behaviours and actions of Men, as well Religious (so far as they are Publick) as Civill, in respect that they are Naturall; ought to become a *Zorobabel*, and take the plummet of just Authoritie in hand, to interpose and make Ordinances.



distances of Innocencie and harmlesse Carriage amongst those that in their strife about Spirituall Matters forget their Morall dutifullnesse unto the lawes of Nature and Civility.

If then these Men that pretend a freedome of Non-Communion should gather every one their owne Churches, and get followers unto themselves, which would have the same priviledge to be under no Authority resulting from the Spirituall Combination of Church officers; and if the State should finde it necessary to Tolerate such Non-Communions for a time to avoid greater Publike Evills, then I thinke that the Second Question should be taken into consideration; Namely, What latitude of difference from others should be permitted unto these in their Publike Worship? and What limitations of behaviour should be laid upon them to avoid disorder and trouble in that Church which is Principally allowed in the State? For if a Christian State should have but one only Church which it should owne as the childe whereof it is a nursing Mother; and if the owning of many Churches alike will be an inevitable cause of division within it selfe; then it followeth that all the Churches which wee Tolerated publicly besides that which it owneth, should be so Tolerated, as may be no prejudice unto that whereof it selfe is professedly the nursing Mother. And because the Substantiall Truth of Christianity is but one, the Wildome of a State should Tolerate nothing that may darken, oppose, or eat out the Substantiall Truth. But because all those that make true profession of Christianity, doe it for conscience sake towards that which they conceive to be substantiall in that Truth; and for this cause also desire to have the Liberty of their Profession, as thinking it an injury to have their Conscience restrained from serving Christ, or any thing forced upon it, which it cannot acknowledge to be Christ; therefore as it is with the Conscience of every honest hearted Christian in this Case, so it ought to be with the Conscience of a State. For as no honest hearted Christian would have his conscience at perpetuall uncertainties in matters of Divine Worship, nor would he have any thing which is not agreeable to the Will of God forced upon it; nor would he be obliged to give assent thereunto, before he should know it to

be of God, or at least no way contrary to his undoubted Ordinance: So in like manner the Conscience of a State should not be suffered to be at perpetuall uncertainties, nor should it suffer any thing to be forced upon it selfe, which it is not sure is of God, and subordinate unto his will; but in case to avoid a greater evil it be found absolutely necessary to admit a doubtfull profession in Publike, then a good conscience of two unavoidable evils may chuse the least, as we see *David* did, *1 Sam.* 21. and *2 Sam.* 3. 39. and at other times: yet it will endure that evil no longer then it needs must, but it will take it up onely as a burthen to be laid downe againe as soone as it may be with conveniencie. Thus then if the Non-Communion Way be found unavoidable, and yet not knowne to be Gods Ordinance, it may be admitted till it can be either laid downe or rectified, or approved to be of God; all which the Conscience of the State should declare in the Act of Toleration: Nor doe I thinke that the Non-Communionists themselves, if they will not goe from their Principles, will desire a Toleration upon other termes. And that it may be determined whether it be the Way of God or no; a course of Orderly Conference should be settled, which may not turne to any heat or breach of Brotherly Affections, but be a meanes to state the Question truly without mistakes; and to cleare the truth thereof by the evident Word of God. This manner of conference may be described in due time, if the State should encline to yeeld unto a Toleration upon the termes forenamed.

And then in the interim whiles the matter is in debate, the whole difference of their course in Publike, and the Underhand Practises which perhaps some of them might intend, should be so limited, as that the Peace of the Church and Government owned by the State should suffer nothing thereby. And to finde out these Limitations so as they themselves shall have no cause to except against the same; the State may command them to give up a Draught of the Whole Way which they intend to follow in Gathering, Framing, and Governing their Churches according to Gods Ordinances; requiring them to shew witall, what Limitations they would admit of, voluntarily in respect of others, that the latitude of difference wherein they desire to stand, may be

be no disturbance to the Peace of their Brethren; or occasion of Scandall to the Publike Profession of the Gospel: and when this Draught is given up, then the State may give it to the other side to be considered, desiring them to declare if any thing more should justly be required of them to prevent scandalls, and maintaine the Publike Peace of that Religious Profession, whereby the Gospel may be most honoured and advanced, till in due time the causes of their Separation may be taken out of the way: and when these have given up their Considerations to that effect, the State may shew the same to the Non-Communionists to see what they will except against them; and if they except not against the Limitations required by the Presbyterians, then the Authority of the State may Ratifie the same; but if they do except against the foresaid Superadded Limitations, then the State is to judge and determine the matter as it shall thinke fittest for the Publike Peace and the honour of God in the Meanes of Outward Edification: Now because difficulties may be incident, and many doubtfull Cases arise in the Judgement of a State, How to determine of such Limitations, as may be disputable betwixt Parties of severall Interests; Therefore it ought not to be without some Rules whereby it may discerne what is Justice, and give satisfaction unto its owne Conscience in a matter of so great concernment: It will then not be amisse to set downe some Propositions tending this way, which if all sides agree unto, it may be hoped that the Limitations will not be very difficult to be found.

First, then it belongeth to the Conscience of a State, to look both to the Outward Visible Worship of God in it selfe, and to the frame of Humane Societies wherein God is publicly worshipped; that neither in the Manner of Worshipping God, nor in the Society of the Worshipers, any thing be admitted which may overthrow the truth of Christianity, or crosse any maxime of Civill Righteousnesse and Tranquillity. By this Rule the Civill Magistrate will be bound to suffer no Idolatry and Superstition in the Forme of Publike Worship, and to repress all Confused Tumultuous and Factious Meetings of the Worshipers, and the Occasions thereof.

Secondly, as that which is meerly Spirituall, belongeth to the charge of Spirituall Office-bearers, wherein they are to be ruled by the Word only, within themselves: and that which is meerly Civill, belongeth to the Charge of the Civill Magistrates, wherein they are to be guided within themselves, by the grounds of Right Reason, teaching the Fundamentalls of Humane Societie, consisting in the Principles of good Order and mutuall Innocencie to be prescribed unto their Subjects. So in things of a mixt nature, the care thereof belongeth to the Spirituall & Civill office-bearers joyntly, wherein both are to concur to determine the matter according to their severall Interests therein. By which Rule, as the Civill Magistrate is bound not to meddle with the Spirituall, nor the Spirituall Office-bearer with the Civil Charge and Authority; so both are obliged to make their Charges usefull to the good of each other in the advancement of Gods glory. Therefore whatsoever may tend to make a Confused mixture of these Charges (such as is in Poperie and Papall Episcopacie) or to breake the amiable Correspondencie which should be betwixt them in their distinct charges, should be taken out of the way.

Thirdly, although the Spirituall Charges of the Kingdome of God belong not to the Civill Magistrate, yet the Conscience of the State professing Christianitie, is bound, not only to looke to the inconveniences which may hinder the progresse, or overthrow the truth of Christianitie, that they may authoritatively be taken away, but also to the Conveniences advancing that Truth, that these may be furthered, so far as his sphere doth reach, in the Nursing care of Religion. By which Rule the Conscience of a State is bound, as I suppose, to these following duties. First, to satisfie it selfe in the knowledge of that which is the Infallible True Worship of God, and in that which is absolutely requisite in the publike Profession thereof; that it may be fully settled in the bosome of the State, and none suffered therein that will oppose the same. Secondly, to beare a hand over it, to nurse and protect it from Outward and inward Enemies, whensoever the Church shall make a true discoverie of the same to the State. And thirdly, to oversee within it selfe the Outward discharge of all Duties belonging to Gods Ordinances, that for the matter, Iustice, and  
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for the manner, good Order may be observed therein : For although the Spirituall Ordinances are not to be administred by the Civill Magistrate himselfe ; yet the just and Orderly behaviour of those that doe administrate the same , in the discharge of their duties, belongeth unto his Cognizance ; and if he findeth that Injustice and Disorder is practised by any who is intrusted with the discharge of Spirituall duties, he ought to take Councell with the Spirituall Office-bearers of the Churches owned , and (as the case may be ) also of the Churches Tolerated ; how the scandall thereof may be taken away , and prevented in time to come. Fourthly , because the Right and Orderly Outward Calling and Authorizing of Ministers to a Spirituall Charge, and the appropriating of them to the Churches wherein their Charges are to be exercised, is the ground-worke and Corner-stone of the Outward settlement of Congregations, and consequently of the Publick Profession of Religion : therefore the Conscience of the State ought to looke narrowly unto this , that by the Congregations Tolerated , no root of Confusion in any kind be planted or admitted to spring up , and trouble many in their Publick Societies : but all prudent and circumspect Limitations should be used to prevent, so far as the Sphere of the Magistrates charge in this kinde reacheth , that neither the Multitude having itching eares should be permitted to heape unto themselves Teachers after their own lusts ; nor the Teachers following their owne humours, should be suffered to draw away Disciples after themselves, or to come in secretly upon the flocks as thieves, to steale their hearts from the Shepherds , or to breake in violently as grievous wolves , leaping over the pale , or breaking through the fold.

By these generall Rules, and the Inferences which will cleerly follow thereupon, I suppose all, or most of all the Cases requiring a Limitation , may be determined , and that without any undue Authoritative Power , which the Non-unionists so much feare : For although they say that they yield not lesse , but more then their Presbyteriall Brethren doe to the Civill Magistrate in Ecclesiasticall Affaires ; yet because they dwell in Generalities , wherein it cannot be discerned what they



they yeeld unto the Magistrate; therefore it seemed expedient to me to propose also in a generall Way these grounds, that if they have nothing to except against them, the Particulars may be thought on; the Toleration which therein they require may be justly limited thereby; and the troublesome uncertainty whereby all things are kept in suspence may be determined: For by reason of the doubtfull Generall way wherein they walk, and by reason of their great silence (concerning the Rules of Government, and the duties of Spirituall Communion) which is like a guard of darknesse over their proceedings; they trouble some, and give cause unto others that are no wayes partiall, to suspect, that they lye at their advantages, and love not the light; and this because their proceedings are not settled, and so cannot be brought to any tryall by the evidence of Common Principles. In the meane time they finding the applause of many that love the taste of liberty, grow strong, and thus keepe the State of the Church in Unsettlement.

And truly this suspension and uncertainty of matters Ecclesiasticall leaving all the bonds of dissolved Government in loosenesse, may prove fatall both to Church and State, if God in mercie doe not prevent the danger which may ensue thereupon: Therefore I am troubled, and would faine be able to speake seriously, as unto those whom I esteeme my truly beloved Brethren in Christ, as unto those to whom I acknowledge my selfe a debtor in the Gospel (for some of them have obliged me in the outward part of my Negotiation in the Lord) as unto those whose gifts I reverence, as unto those whom I love sincerely, even to be jealous of them with a godly jealousy; to them I say, I would faine speake in the freedom, meeknesse and sincerity of my love, as in the presence of Jesus Christ to warn and to exhort them for the love of the Gospel, that they should neither give their Brethren cause to be offended at their distant walkings, nor the Enemies advantage who watch for both their haltings, nor to me who have unfainedly sought to have communion with them, occasion to feare, that the frame of their Spirit and Way in the Gospel, will be mainly, or is, to please themselves, and that the issue of it will be a Non-Communion, not only with the Presbyterians

terians, but even with themselves, in the end the one falling from the other. All which I beseech the Lord in mercy to prevent, that the transcendent gifts which many of them have received, may not become either useles or hurtfull to the Communion of Saints; For hereunto as I have not been wanting to invite some of them heretofore, so now I would againe Exhort them all, in the bowels of J-esus Christ, in whom also I would intreat them to receive this word of Admonition and Exhortation kindly; namely with that spirit wherewith they would desire me to bear with them in the like case; that is, if they should apprehend me to be in that dangerous condition wherein I may apprehend them to be, if I looke to suspitious appearances. But I love not to suspect evil, nor will I give way to sinister Reports; but hoping the best, I labour also to make the best of every thing, knowing that for the most part the mending or marring of matters, is in the right or wrong taking up of them. Let us then not judge by appearances, but let us judge a righteous judgement, as we would be judged: and if the impression which I have taken up of them is innocent and harmelesse, voyd of prejudice, and without partialitie; then I hope that they will have the same minde concerning me; and thinke well of these solicitous expressions of my mind for their good. For I speake the truth, and lye not, that I am in paine, and afraid of something which may spring up from the opinion and consideration of ones selfe in the sight of more light and perfection then others have; which may be a deceit tending rather to make a shew then to edifie, to seeme somewhat at a distance, rather then to be what we ought to be towards others in neerenesse. The Apostle saith, *1 Cor. 8.9. that knowledge doth puffe up, but it is Charitie that edifieth*: and there he telleth us also, that if *any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know*. It is then very dangerous to have an opinion that we know something, or that we are something in comparison and beyond others, and that we may stand by our selves: and from this danger, if I look to what is said & practised by the Brethren of the Non-Communion, I cannot judge them free: & how far they authorise by this way of distance, in private Christians (which have gotten some smattering of light in a heat

of zeale) the murmuring, complaining, comparatively censorious humour of the Age; I would desire them to judge by themselves, in the unlimited libertie which is taken this way by their Members, and which is naturall to follow upon that frame of Church Government which they seeme to pitch upon. For having cast off the yoke of subjection, and absolute obedience under Episcopacie, if now they will dissolve also the bonds of brotherly Correspondencie in a Presbyterie; let them looke to it, they will find little or no Authoritie in a Consistorie; and the libertie which their members will take, and which indeed is permitted to them, to take over their Rulers, for want of an Aweband of just Authoritie, will prove contagious, and a leaven of Corruption unto all that have to doe with them. And for this cause I have laid the grounds of necessary Limitations for them, in case it be found absolutely necessary by the State to give them a Toleration, such as they desire.

Thus I have uttered my feares and jealousies, to give them warning of that which may & ought to be apprehended in their way, to prevent the worst, because I hope the best, and make no doubt of their ready willingnes, not only to take this Brotherly discovery in good part, but that they will also concur gladly with me and others in the meanes which may remedie the same: of which now I must come to speake in the Third place.

Thus I have done with the Second; Now I come to the Third Question, wherein the Remedie of the breach betwixt them and their Brethren is to be thought upon in case the State should not yield unto that Toleration which they doe require. In this Case two things must be supposed; First, that the State will finde no such satisfaction in their Way, as to thinke indifferently of it: Secondly, that they of the Non-Communion can finde as little satisfaction in the Presbyteriall Government; For if either of these were, they would either get a Toleration, or need none. The way must be then, either to give satisfaction to their Brethren, or to receive it from them. I would advise then that they should labour to beget a good understanding betwixt them and their Brethren. For if their difference doth arise from a scruple  
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of Conscience, the State is no competent Judge thereof: but it should be brought unto the Tribunall of Jesus Christ, and judged by his cleere Word, amongst those that are Officers in his Kingdome: and if it be no scruple of Conscience, then I see not why they should stand so much upō it; why the conscience of the State should be troubled with it; why the Church kept in so dangerous uncertainties for it. I suppose then that it is a Scrupulositie of Conscience rather than any worldly Consideration, which keeps them at a distance from their Brethren: and if it be so, the nearest way to receive satisfaction therein, is to deale with Men that make no lesse Conscience of their wayes then they doe; whose Consciences are ruled by the same Principles that theirs are; who are every way alike and equall with them in the Kingdome of Christ, and who seeme to be offended at their carriage in the Gospel, as they seeme to be offended at theirs: therefore they are bound mutually to take notice of, and to give satisfaction unto each other; nor should the Civill Magistrate be troubled with a Judicature of meere Spirituall Matters. Now the best Way to deale with one another for an Agreement, in my opinion is this; that either should propose to the other a faithfull Promise of mutuall love and willingnes to yield one to another, in that wherein they shal see the will of God directing them to further the means of Mutuall and of Publike Edification. This Promise being made, they should intend to declare each to other their Sense of that wherein they conceive the Meanes of Mutuall and of Publike Edification to stand. Now then give me leave to lay open my thoughts unto you, that if by the Grace of God I may be able to let them see that they really agree in all those Meanes which are any way Fundamentall; and that the way of making use of the same may be intended Uniformally by both sides each toward other; then their difference may be composed, and their hearts joyned in the Lord for the advancement of his glorie, through the Unitie of the spirit, in the bond of Peace. I am perswaded then, that they have both the same Sense of the New-Covenant of Grace, whereby the Soules of believers are joyned to God in Christ. This their Sense of this Fundamentall mysterie of Godlings may be declared from the cleare Words of Scripture which

may be made a Fundamentall Confession of Faith, *as I have else where in an Epistle to the Lord Forbes advised.* And to this ground of all Fundamentalls in Christianity, all the points of necessary Doctrine, and of duties of Practice (which are no lesse Fundamentall in the profession of Christianity then the knowledge of Truths) wherein they also fully agree, may be referred: For it is cleare, that all which we either need to know or doe, is onely needfull for this end, to enable us to walke faithfully, and uprightly with God, according to the Tenour of his Covenant made with us in Christ.

This Declaration being agreed upon, they should acknowledge themselves therein, and thereby Brethren in Christ, and Sonnes of the same heavenly Father, Servants of the same Master, set in his House, and over his Household, to bring all men by their Ministry, through the Tenour of that Covenant unto him: Here then they should take into consideration the duties of their Ministry, to agree upon that which they should doe in it for Mutuall and for Publike Edification. For seeing they take themselves to be Servants of the same Master, sent forth by him in the same Commission, to preach joyntly to the same people the same Word: I conceive that it will be no hard matter, if they know their Masters will, to agree upon the Manner of doing his work: But to proceed orderly herein, the first Matter should be concerning the calling of Ministers, for you know that no man may take this Honour unto himselfe, but only he that is called by God unto it, as *Aaron was, Heb. 5. 4.* Therefore they should determine from the Word and the Practice of the Churches of all Ages, What it is to be lawfully called unto the Ministry? and What it is to be lawfully called unto a Particular Congregation to exercise the Ministry therein? If they agree in this (which I hope they will doe) by looking to the Word of God, and following the Practice of the best Reformed Churches; then their next care should be to consider what Relation Fellow-servants in one and the same Worke of the Ministry should have one to another, and how they should doe to strengthen one anothers hands, and to prevent the occasion of scandalls. And if they finde that they ought as Members of the same Body to have the same  
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care one for another, and that to shew this care to strengthen one another in their Ministeriall duties, and to prevent scandalls, nothing is so necessary as to doe all by mutuall Councell and joynt consent; then they should agree upon the Forme of such Consultations, and upon the Authority, which their decrees ought to carry in matters of doubt: Wherein as I would have them whom I call the Non-Communionists not to maintaine any thing which may seeme to exempt the Spirits of Prophets from being subject unto the Prophets, from whence confusion and trouble will inevitably arise in the Churches: So I would not have the Presbyteriall Brethren to presse upon the other any obligation to make them subject unto such decrees, further then shall be necessary to make up breaches and prevent scandalls, which otherwise will be unavoidable: And this I make no doubt they will yeeld unto; that the joynt Consent of many in a Spirituall Senate should sway the Spirit of one or of a few to submit it selfe in Circumstantiall Matters which are not precisely determined by the Word, but left unto the generall Rules of Christian discretion, because the Apostle saith, that the wisdom which is from above is peaceable, gentle, and easie to be entreated, *1am. 3. 17.* from whence it followeth that such as are endued with this wisdom, will easily be entreated, and not selfe conceited, but yeelding to the Common advice of their Brethren in matters only determinable by Spirituall discretion: For even as one member in the naturall body, will be swayed by the joynt inclination of the rest, so it ought to be in the Ministeriall society of Spirituall Office-bearers in the Senate of Christs Kingdome: Now that they ought to be joyned in a Spirituall Senate, and Ministeriall Society amongst themselves, is cleare from the necessary end of Mutuall Edification, from the evident and constant Practice of the Primitive Church; from the precept of Christ who commandeth a Brother offended at an incorrigible Brother, after private admonition, to tell the Church; and from the Precept commanding all to endeavour to keepe the unity of the Spirit in the bond of peace, *Eph. 4. 3.* which cannot be effected without some joynt care to walke uniformly in the Publike Worship of God as it becommeth the Members of the same

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body, whereof Christ is the head, that the world may see that they all belong unto him : For this is that which Christ prayed for unto his Father, *Joh. 17. 21. 23. That all beleevers may be one*; and if all beleevers, then farre more all Ministers of the Word, because they are sent forth to edifie the body of the Church, till we *all come unto the unity of the faith, and of the knowledge of the Son of God, Eph. 4. 13.* if then they are appointed to bring others unto the Unity of faith and love, it is cleare that to doe this they are obliged to maintaine the bonds of Ministeriall Communion amongst themselves, which cannot be done more effectually then by such Consultations as are used in Consistories, Presbyteries, and Synods, the true intention and nature of which, is not Co-active, but Auxillary. And if to make up one single Congregation they require a Covenant betwixt each Beleever and his Brother, and betwixt them All and the Pastor that should watch over their Soules; I see not why they should refuse the like Covenant to be established amongst the Pastors of severall Flockes, who are bound as Officers in the same household of Faith, to watch one over another under the direction of the supreme head of the Family, and Shepherd of soules, Jesus Christ. I will not say that the tie is alike strong, or the Relation equally binding betwixt Pastors and Pastors, as it is betwixt Member and Pastor, or betwixt Member and Member in one Congregation; I say I will not positively affirme it, but that it ought to be made as strong as a Covenant of Brotherly love and care for one another in Christ, can make it; and as the aime of strengthening one anothers hands in the worke of the Lord, and of standing joyntly in a fight against the world, can require it, I doe strongly assert, and thinke those, that doe not minde this aime, and the true meanes of entertaining the same, guilty of a great sinne against the Communion of Saints, because they seem to seek a Particular Interest of their owne, rather then the good of others, whom they are bound to serve for their edification, although it may be with some inconvenience to themselves by stooping to their infirmities and bearing of their burthens. But this duty is little minded on all sides, and therefore the wayes of Peace are so difficult.

If then it cannot be denyed that Gods Servants in his House,  
and

and worke, should not live at a distance as strangers, but stand together as Members of the same body, in a Sociable Relation, to entertaine the Unity of the Spirit in the Communion of Saints; and if this Sociable Relation in matters belonging to their charge of Mutuall and Publike Edification, is a meanes to maintaine that Authority, towards their particular Congregations, which in matters of doubt is necessary to come to a decision thereof, and if this be the most naturall and milde way of Government, when every Church is directed by its owne Officers, through the consent of the whole; I say if these things cannot be denied, I see not what can be excepted against the Presbyteri- all Way of Church Government and Discipline: and if the Authority of one Pastor, to whom the Charge of Soules is committed, is such, that his flock is bound by expresse Commandement of the Word to obey and submit unto him, *Hebr. 13. 17.* and if the Non-Communionists will not exempt any of their flocks from this Subjection to their Pastors, though they stand by themselves alone; I cannot imagine why they should exempt those same flocks from the Authority of the same Pastors, when their Authority is strengthened by the consent of all their Brethren. For (to use their own words) *If it be a most abhorred Maxim, that any single and particular Societie of men professing the name of Christ, should arrogate unto themselves an exemption from giving account or being censurable by any other neighbour Churches about them;* then it followeth, that the Meanes as well of giving an account and inflicting of a Censure, if need be, as of preventing Scandals which may deserve Censures, ought to be used amongst neighbour Churches: which meanes is none other then the Conjunction of Brotherly Counsels in the Ecclesiasticall Senate of a Presbyterie or Synod. Now the Authoritative sway which such Counsels and Censures should beare, is no extrinsecall matter, but a thing intrinsically inherent; and the immediate result of the combined body of the Senate, wherein all the Authority of the whole Ministerie is cast together in one: nor can it be imagined that the decrees of such a Senate can be without that Authority which the Charge of every member thereof doth yield unto him by Gods appointment, towards those over whom he hath a Charge.

Charge. Except then it be thought, that Christ never intended that any such Senate should be convoked or established in his Church to prevent or rectifie Scandals, I am not able to conceive what can be excepted against the Authoritative way of the Decrees thereof, supposing matters to be fairly and openly scanned. But if otherwise there should be any fault in the Manner of proceeding of those that belong unto the Senate, then the cause and the effect thereof should be meekly discovered, and a way proposed to rectifie it; but the bond of Brotherly Unities amongst themselves, and the ground of their Authority towards their Churches should not be shaken. Now the ground of their Authority is their Unity in their Charges, and the bond of their Unity is the sincerity of their Intention: to care and looke one to another, according to the Commandements which are expressly given, *Heb. 3. 12, 13.* and *10. 24.* and *12. 15.*

But here it may be said, that these Commandements belong unto all the Members of the Body, and are not peculiar unto the Pastors and Elders more then to others: I answer, that it is true, all are bound unto the same care for one another as Members of each other; But although the Principle of this duty which is their Co-membership and Covenant in Christ be the same, yet the discharge of the duty is to be differently performed according to the distinct property of every member wherewith God hath endued it, as the eye, the eare, the nose, the tongue, the hand, the feet, are all members, and as in one body, and moving by one spirit, are bound all to have the same care each for another, yet their care is in a different way according to the place and property which they have in the body: For some of these members have a more eminent place and property then others, and according to the nature of it, their care is commanded. The members then which have their property and place in the head, are commanded to care in the nature of the head, which in comparison of the rest of the members is Authoritative; thus the property of the eye is towards the foot and hand Authoritative; namely, to direct it, by judging and discerning the way wherein to walke, or the matter that is to be felt: Now the property of the hand is not of this nature, yet it careth for the body, and it hath the faculty of see-

feeling to none other end ; but the propertie of the facultie is not Authoritative and directing further then it is directed by the superiour Members, or the faculties of the head. By all which I intend to intimate thus much : First, that the Commandement of mutuall care doth not give to Members of an inferiour facultie any power to act above that which is in the nature of their place in the body, far lesse to oversee or overrule the Rulers, as the custome of some is or hath been. And secondly, that this same Commandement doth give to the Members of a superiour facultie a Charge to act lovingly, according to the nature of their place and office in the body. For the office of every Member doth make the actions done therein according to the Rule, and to the end of Common good Authoritative : and as it is in the Naturall, so it is in the Spirituall and Mystlicall body. Therefore as in the head of the Naturall body, there is a Senate of superiour Senses, which in the acts of their Charges cannot be without Authority towards inferior Members: so in the Mystlicall body of the Church, these Officers which partake of the Senses of the Head, cannot be without Authoritie in the Acts of their Charges, and their care which is recommended to them for the body in their charge is to be understood different herein from that which belongeth to the rest of the Members: and if the looking to, and caring thus for one another, be an expresse Commandement of God, as well to Ministers one towards another in their Charges and places, as to Members each to others ; then it must be granted, that the best Meanes to performe this dury, is also commanded : and if this be found to be the Presbyteriall Conjunction of Ministers, then I must conceive that a Combination of the Ministers of many Churches, is the compleat and entire seat of Church power over each Congregation so combined, which is the thing whereof they made a question. Now if this Relation of Ministeriall Authoritie and Respective Subjection for mutuall Edification, be once settled ; then all other matters tending to Publike Edification, will easily be determined in matters of Publike Worship for Uniformitie therein, according to the Rules of the Word, which to prevent scandals and divisions is absolutely necessary : and that this Uniformitie may be obtained, I conceive



that these things should be taken notice of.

1. That in and about the Acts of the Publike Worship of God some things are his own immediate Ordinances; some things are not of that nature.

2. His own immediate Ordinances, as they are unalterable, so they are of necessitie to be observed, and must be done in his name.

3. All things of another nature are not necessary, but alterable, and may not be done in his name

4. The things of an Alterable nature relate the bodily and Outward part of the Worship, as it is clothed with Outward Circumstances; For whatsoever is Spirituall, and relating the inward truth and substance of the Worship, is determined in the Word, and not subject to Outward Circumstances.

5. The power to determine what is Alterable, and How it is to be altered for Publike Edification, doth belong to those that have a Publike Charge in the Church.

6. Yet in some Cases which may relate the Rights of the Civill Magistrate, his power is not to be neglected, but respected joyntly with the Church Officers.

7. The limits of the joynt powers in cases of a mixt nature, are to be taken from their different Objects, Ends and Properties of Fundamentall Rights and Lawes of Government, by which they attaine their End severally.

8. No particular Church loseth her Right to order within her selfe matters of Particular Edification; onely the occasions of Scandall to others must be avoyded, and may be prevented by a Brotherly Communication of Reasons why things must be so ordered in a private way.

9. Therefore the Uniformitie of Publike Worship is not to be esteemed by meere Circumstantiall, which ought not to be too precisely determined, but by the Fulnesse of Substantiall agreeing, and by the consent of a Latitude under certaine Rules of Brotherly Correspondencie therein: as wixt United Churches.

10. The Manner of introducing new Orders to be observed, or of altering any thing which hath been observed, should not be without a due preparation of the understandings of that flock towards

towards which the Alteration is to bee applied.

If these Positions be not denied, I suppose that most of the Scrupulosities of the Non-Communionists may be resolved thereby, in matters of Publike Order, Decencie and Government, about which they seeme to intend a Scholasticall disputation: but I would entreat every one whose ayme is Publike Edification, to beware of the disputes of that nature, which may easily breed heat and needles contradictions about matters of no great consequence: Or if they undertake them, to agree with those with whom matters are to be discussed, of the manner of debating, which ought to be limited and regulated, and free from all Personall reproaches, which lay open the nakednes of other Infirmities, or censure faults prejudicially; For except these cautions be prudently used, those that take in hand to dispute, will lose their way, and be taken off from the maine worke of the Ministerie, which is to declare the Testimonie of Jesus without partialitie, as it may be for the Edification of all. We know, and that experimentally, that Knowledge doth puffe up the spirit, but it is Charitie that doth edifie: Now to maintaine the affections of Charitie in the bonds of Spirituall Unitie, there is nothing so effectuall as the Way of Brotherly Consultation, by which all can be said, which in a Scholasticall or disputative way can be proposed; and with more force, by how much the ayme is more friendly and insinuating then that of a Contradictorie debate.

Thus I have briefly done with the last point of this Discourse, where many other things might be insisted upon, which I purposely omit, as not being willing to descend unto Particulars which may be observed in the severall passages of the Apologeticall Narration. Hereafter, if it be found expedient, and you require it, I may adde an Appendix to this Discourse, containing the same. Till then and ever I commend you to the Grace and love of the God of Peace; in whom I am

Your faithfull friend and servant,

Hague, { 17 { *March.* }  
          { 7 { 1644. }

JOHN DURT.

FINIS.

Wm. W. R. 1844.

Your faithful friend and servant,  
John W. R.

Thus I have briefly done with the last volume of the "Illustration," where many other things might be included upon, which I am partly omit, as not being willing to detain under review a work which may be objected to in the least by any of the "Illustration" readers. Moreover, it is believed expedient, and you are quite right, I may add an appendix to this Edition, containing the same. Till then and ever I commend you to the sweet and joyful service of Peace; in witness whereof,  
I remain, your faithful friend and servant,  
John W. R.

Trusting that these few lines will find you in the best of health.

With most cordial regards to your mother, I am, Sir, very respectfully,  
Your obedient servant,  
John W. R.

Wm. W. R. 1844.

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Wm. W. R. 1844.

Letters from His Majesty, P. Maurice the E. of Brain-  
ford and divers of the Kings chief Commanders, to Numb. 64  
the E. of Essex.

Sir Rich. Greenwiles forces routed by  
Col. Beare and Col. Sheffield.



R. Pr.



M.

Mercurius Civicus.

LONDON

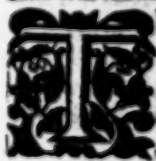
INTELLIGENCER.

OR,

Truth impartially related from  
thence to the whole Kingdome,

to prevent mis-information.

FROM Thursday August 8. to Thursday August 15. 1644.



He ever renowned Major Generall Browne (having re-  
ceived directions from the Parliament, concerning  
his raising forces in the Counties of Oxford, Buck-  
ingham and Berks, for the reducing of the City of  
Oxford, the Towne and Castle of Wallingford, and  
the Towne and Castle of Banbury, according to  
the Ordinance of Parliament of the 8 of June last, whereby he is

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made

made Sergeant Major Generall of the forces raised, or to be raised in the said Counties) is now accordingly advanced from *London* to his Army at Redding, and will no doubt through the assistance of the Almighty unto his proceedings, give a good and speedy account of the reducing the said places; in the meane time his Commanders and Souldiers, that are yet quartered at Redding (being unwilling to be out of action) doe daily send forth parties of horse and foote into the Counties to awe and subdue the enemy, as there shall be occasion; and as it is advertised by letters from Redding *August 10.* On Tuesday *August 6.* There was a party of musqueteers six out of every Company sent from thence to Newbery, with a Drakes to preserve that Towne from the fury and malice of the Cavaliers in Denningon Castle, who had threatned to fire it, and on Wednesday another party about the same number were horst for Hopley, where notice was given of the enemies being, but not finding them there according to expectation, they rode to Wallingford, gave an alarm to the Castle, and brought away two Sergeants, and others Prisoners.

On the Lords day last *August 9.* There were severall bills put up and read in divers Congregations in *London*, desiring, That the Lord would put it into the hearts of those in Authority, to execute speedy judgements upon capitall offenders. Which it is not doubted but the Majestie in whose power it is will soon effect, and that the Ordinance of Parliament for the Triall of Delinquents by a Councell of War will be speedily passed and put in execution. The Commission of the magistrate is derived as high as heaven, sent from God, and their aw and being pointed out for the punishment of evill doers, *1 Pet. 2. 14.* The sword of Justice has more then once (as might be instanced in Scripture) laid the hand and sword of God, as the neglect of Justice has moved him to untheath it. They are healers, *Esa. 37.* Scaphiticians and they will never be able to worke the cure, unlesse they take a vry or remove the cause. To conclude, as was well observed by *Mr Henry Milmay* at his delivery of the message to the Lords concerning the passing of the Ordinance for marshall law: The use executing of justice upon Delinquents, it increaseth Treason, and tendeth to the shedding of much Christian blood, as it would otherwise have yielded justice more done in time.

On Manday last *August 10.* it was advertised by Letters out of Dorcestshire



Dorsetshire, that the Towne of Wareham (a strong Garrison of the enemies, about 4 miles from Poole) was surrendered unto Colonel Middleton and Sir Anthony Ashley Cooper Knight and Baronet, and others who were Commanders of the Parliaments forces which were before it, which were above 1200 Horse and Foot, out of the garrisons of Lyme, Poole, and Weymouth, and the volunteers out of severall parts of that County. The occasion of the surrender was upon a Letter sent from the Lord Inchequin in Ireland unto his brother Lieutenant-col. O Brian Governor of Wareham, wherein he declared, *That his resolution was to stand firm to the Parliament, and to live and die in the defence of their Cause, and therefore desired him that he would seriously consider of the same, and to surrender the said Towne for the use of the Parliament.* Which Letter being read unto the souldiers in the Towne, they were for the most part willing to have the Town surrendered, onely some few Irish rebels seemed averse, and upon the obstinate deniall of it were soon dispatched by the other souldiers, in requitall of so much Protestant blood shed by them and other their inhumane brethren in Ireland. And the said Lieutenant-colonell and the rest of his souldiers have declared themselves for the Parliament; and also the said Lieutenant-colonell hath prevailed with 500. of them to be shipped with him for Munster, to the assistance of his brother, and the other Protestant forces in that Province. And the 1200 Horse and Foot that besieged Wareham are designed instantly to march Westward after Col. Middleton, and the Kentish men also are already upon their march towards the West to assist the said Colonell in following the reare of the Kings Army.

Tuesday last, *August 11.* According to the Order of both Houses of Parliament was kept (as a speciall day of humiliation to implore the assistance of Almighty God for his blessing upon the Army of the Lord Generall in the Western parts :) in six places nominated by the Parliament, and in divers other Congregations in London; The places nominated were; *Margaret Westminister, Andrews Holborne, Pauls, Adrians Cornhill, Bezaulph Algate, and Savours Southwark.* There preached before the Parliament in *Margaret Westminister* in the forenoone Mr. Thomas Hill of Titchmarsh, upon *Haggai* 1. vers. 7, 8. And in the afternoone Mr. Herbert Palmer of Ashwell, upon *Psal. 99.* & they are both members of the Assembly of Divines.

From his Excellency the Parliaments Lord Generall his Army there hath come this weeke very little certaine intelligence, nor hath there been any action between them lately that we can heare of. His Excellency with his Army is still about Foy, and it is not doubted but he will be able to make his party good with the Kings Army, who by the last intelligence we have from thence was about Chancelston in Cornwall with *Pe. Maurice* and *Hopsons* forces, and that Sir *Richard Greenville* with three other Regiments, under Col. *Corn*, Col. *Fortescue*, and the Princes Regiment of Tinners, commanded by Col. *Ackland* high Sheriffe of Devonshire, are on the other side of Cornwall, and in and about Pendennis-castle and St. Michaels mount. There is a report that his Excellency hath taken many of the horse belonging to Sir *Richard Greenville*, and hath encompassed the rest; of which you shall heare further before the end of this intelligence.

From the North the intelligence this weeke is; that Generall *Leven* was on *August 4.* about Burrowbrigg on his march towards Newcastle, which Towne is now in great distresse by reason of the taking Gateshead hill, so that it now lies in the power of the Earle of Callender who now besieges it, to fire and burne the Towne, or spoile it with their Ordnance, according to their owne pleasure.

It is also further certified, that Sir *Francis Anderson* and Col. Sir *Rich. Tempest* of Sulla, who were reported to be slaine at the battell neere Yorke, are lately landed at Rotterdam in Holland; And that Col. *Robert Clavering* (not the Lord *Clavering* as was reported) is dead; by occasion of whose death a great party are fallen off from the Kings party in the Northern parts.

For his Majesties Declaration, directed to all *forraigne Protestant Churches*, it is now besides the publishing thereof at Oxford not only spread abroad in *London* by the Malignants, but by order with a coment thereupon sufficient to convince the most perverse Malignant. The substance whereof (to omit all other delusive and sophisticall phraises) is to declare his resolution to maintaine the Protestant Religion (for so according to the Sophistry and Logicke of thesetimes, any Religion may be accounted) with the Hierarchy and Liturgy thereof: whereas the Hierarchy already sworn against by the solemn League and Covenant entered by the three Kingdomes, and hath been often proved, whatsoever the Bishop of *Armagh* (a  
second

(second Demas) Dr. *Russett* (or any of the rest of the Episcopall faction may suggest to the contrary) to be absolutely against the Word of God, and a limbe of Antichrist being derived from the Popedom it selfe; and let all the reformed Churches to who His Majesties Appello is made) judge whether the Services performed in our Cathedrall Churches, in all places of the Kingdome formerly; and now in those which are in the power of His Majesties army; in Coopes, Surplices, Hoods, Tippetts, and other Tumperies, at the high Altar; and other popish ceremonies, performed by our Priests and Bishops Chaplains, and their adherents be not plaine Idolatry, and the worship and spirituall whoredome of the beast, so often prophesied in the Revelations.

By letters out of *Staffordshire* It is advertised, That the governor of *Lichfield* lately caused 12 of his bravest horses to be rid abroad some few miles into the Country to exercise them, which were surpris'd by a party of about 20 horse of the Garrison of *Stafford*, which were of that value and estimation with the Governor, that he offered one thousand pounds to have them againe.

By letters out of *Cheshire* dated the 7. of this instant *August*, it is advertised, That Colonell *Milton* lately faced *Shrewsbury* with his horse, and with another party kept *Monvers bridge* towards the welch gate within 3 miles of *Shrewsbury*, and wheeled about the Towne with another party through *Crowmeole*, and *Brasemeole* to *Achum bridge*, where Colonell *Hanks* the Governour of *Shrewsbury* lies, and drove away many of his horse, calves and sheepe, and did much hinder *Shrewsbury Faire*, which was kept that day, whereupon Colonell *Hanks* sent out a party of horse against Colonell *Miltons* forces, which being driven into a lane, our forces fell upon them on both sides, whereupon the enemies forces fled through hedges and ditches and left above 40 horse. From thence having Intelligence of the enemies horse quartering at *Welch-pool*, Colonell *Miltons* forces marched that way, and in their march Sir *Thomas Middleton* joyned with them on Saturday *August* 3. with 2 colours of *Nantwich* foote and his owne horse, and on the Lords day at night having made a body of 550 horse and foote, brake up the enemies quarters (being *Pr. Ruperts* owne Regiments) took 246 horse with most of their Armes, 3 horse colours, whereof one was Sir *Thomas Dallisons* (brother to popish *Dallison* the Lawyer) 3 Captaines

aines and 12 other Commanders and Officers, and 40. Common Souldiers, with much riches and treasure; Prince *Rupert* own Cornet was slaine, Sir *Tho. Dallison* himselfe fled away without his Bretches, in which was found a letter which he intended to send to Prince *Rupert* the next day. After this our forces drove away the head of *Castell* of Sir *Pierce Herberts*, close from the walls of Red-Castle, also an hundred and twenty of Prince *Rupert*'s horse are lately come in to Nampwich and Col. *Mitch*, and many others come in dayly both to the Parliaments Garrisons of *Oswestry*, and *Wem*.

On Wednesday *August 14*. It was advertised by letters from Northampton, That the horse which were sent thence to Banbury doe still continue in that Towne, before Banbury Castle; That on Munday *August 5*. They sent a party of 250 foot unto them which came into Banbury the day following: After whose coming the Cavaliers in the Castle desired a parley, and hostages were delivered on both sides, but what the issue of it was is not as yet certified; but those that were in the Castle the later end of the last weeke say, the Cavaliers doe many of them incline to the surrender of it.

On Thursday next being the 15 of this Instant *August* Sir *Francis Popham* a worthy Member of the House of Commons is to be buried at Newington, where the house of Commons will meet and attend his corps to the grave.

From Banbury it is further certified, that the siege there is still continued with above a thousand horse; and that 1000 foot are daily expected to come from Major-generall *Brown* to their assistance; Col. *John Fines* is with 500 horse at Brington-house, and Major *Lidcot* with 500 horse more at Worcorth, besides the Country forces at Compton, and some others are quartered in Banbury Towne, so that they have surrounded it on all sides, and play daily one at another. They in the Castle are about 2000, but as was informed by divers that came lately from the Castle, they are like to be soon distressed for want of Salt and Powder. There came 20 horse from the Castle on Thursday last. On Monday they in the Castle exchanged one of their great Ordnance which broke and flattered into the Towne, but hurt not any of our Souldiers.

On Wednesday *August 14* there was a conference between both Houses

houses of Parliament, at which letters from the L. Generall were read by the E. of Salisbury, in which were inclosed severall other letters, the substance whereof were as followeth: first a letter from the King under his own hand, subscribed to the E. of Essex, to this effect:

**T**HAT it may now in his Excellency's power, to make the King and Kingdome happy, by joining with Him to compell those to a Peace, that were unwilling to it; and that if this season were lost never subject could have the like opportunity of doing His Prince right, and therefore desired him to returne a speedy Answer thereof.

Dated August 6.

Subscribed J. Frest,

Your friend CHARLES REX.

To this letter his Excellency gave no answer at all.

After this therewere other letters sent unto him from Pe. Maurice, and the E. of Essex the Kings Generall, to this effect:

**T**HAT whereas they did understand that His Majesty had sent a letter unto him, whereby it did appear, that he was the only man that could repaire the confusion of these distractions, by coming in and joining with His Majesty, They advised him to take His Majesties Letter into serious consideration, and withall to consider if he would vouchsafe to treat, if he would come himselfe they would receive him, and there should be a safe conduct on both sides, and that he should be as safe as in his own camp, whereto they desired a speedy answer.

Subscribed

Dated August 20.

Maurice.

Brainford.

The next day his Excellency received another letter dated August 9. and subscribed by divers of His Majesties chiefe Commanders, to this effect:

**T**HAT whereas they did understand that His Majesty and the Generalls had sent to him for a Treaty, they declared unto him that they did verily believe, and were fully perswaded, that what His Majesty had expressed and declared he would maintaine; and that in regard he and they sought for one and the same thing, namely, the maintenance of religion, the Kings prerogative, and priviledge of Parliament, he would bearken to His Majesty, and that he would be pleased to choose out a select Committee of such wise men as he thought good to treat with them, and

upon



upon the words of Gentlemen and Soldiers they should be secured in their own Quarters.

Upon the receipt of this Letter his Excellency returned an answer to the Kings Generall to this effect:

**T**HAT whereas he had received a Letter from His Majesty, another from His Lordship and from some other Commanders; by all which a Treaty was desired with him: he declares, that it was not in his Commission to doe it, and to betray the trust reposed in him by the Parliament, he could not doe it.

*I rest, yours*

*Subscribed,*

**ESSEX**

These Letters are all at large to be published in print, that the world may see what underhand dealings and underminings there are among the enemy to draw our army to be against us, and how faithfull his Excellency is to the trust reposed in him.

There were read also Letters from the Earle of Warwick, dated at Plymouth, Aug. 10. wherein he certified; that he had inclosed a packet of Letters from the Lord Generall. And withall, that his Excellency did write to him, to desire him to certifye their Lordships, that he had sent forth a party under Col. *Bears* consisting of three Regiments of Horse, and one Company of Dragoons against Sir R. *Greenwill*; that they had inclosed him, he being 1500 Foot and 300 Horse, and 5 Drakes. Also, that they had routed a party of his Forces, tooke one Lieutenant, one Ensigne, and 80 men. That he had sent out Col. *Sheffield* with a party of Horse upon the same designe; and that if some forces were but sent to him, whereby his rears might be secured, he made no question but to give a good account of his proceedings.

That the L. Admirals ships had taken 7 or 8 prizes on the Western coasts, and that he was informed; that Generall *Wilmot* is under restraint upon suspicion of holding correspondency with the enemy.

Wednesday August 14. The Committee of the house of Commons of Adventurers for Ireland met the Committee and body of Adventurers of London in the Exchequer Chamber, to consult and debate concerning the affaires of Ireland, according to an Order of the house of Commons on Monday last.

**Printed according to Order.**

London, Printed for T. B. and J. B. J. and are to be sold in the old Bayley. 1641

if this news had come alone, it had been well, but as it was  
 wrong done by Soldiers. We remember a late expedition  
 of the poor people in that country, who had called Count  
 to raise the flag of Frankishdale, who had the  
 the whole Country, but the Towns and Villages  
 then before one of them time with a great Army, and  
 they were not able to stand, and they were not able  
 to hold out, and they were not able to hold out, and  
 would be content with their pay, and not to be  
 and pay this.

pp.  
 London  
 K

# THE PARLIAMENT SCOUTS

Communicating His Intelligence  
 TO THE  
 KINGDOM.

*From Thursday the 8. of August, to Thursday the 14. of August, 1644*  
*Thursday the 8. of August*

**W**E were informed, that the Governour of Oxford,  
 which we thought had been a sleep, or at high  
 Mass, for these weeks past, having knowledge of  
 our Forces going West-ward, sent out 1500 to fall upon the  
 new Fortifications at Abbingdon; but though the Scouts  
 fail in intelligence, yet the Soldiers did not in valour, for  
 they were beaten back, and the worthy Sir Richard Grimes  
 was slain, it is said Sir Richard had 40 wounds at Edge-  
 Hill (but gave none) whether in all this time he repented,  
 or not, we know not, if he did not, its worse with him. And

if this news had come alone, it had been well, but as we hear, there came sad complaints from the people of the wrong done by Souldiers. We remember a sad expression of the poor people in the Palatinate, who had called Count *Mansfield* to raise the siege of Frankendale, who used the Inhabitants so kindly, that though *Spinola* had Conquered the whole Countrey, all but three Towns, and *Tilly* was then before one of them three with a great Army, yet said they, we never knew what an Enemy was, untill Count *Mansfield* came to relieve us. Would the Souldiers then onely would be content with their pay, and not take free quarter and pay also.

This day we had intelligence, that Sunday was sennight, my Lord *Newcastles* house was taken, called *Welbeck*, poor man, he hath lost house, land, arms, and all: See the fruits of ambition and superstition, one of the richest and greatest Peers in England, and within this six moneths, had the bravest Army in England, almost in Christendom, under his command; of which, there is not scarce a Pike or Musket to be found. So passes the glory of the world: he that was king of the North, and had his spirit equalled his power, might have been of the South, is now in voluntary exile, we wish him, and all that desire to spin out this miserable civill war, to consider the sad condition of one of the Dukes of Exeter, who *Comines* saith, flying from England in the time of the difference between York and Lancaster, was brought to that extremity, that he begged bare-foot, and bare-legged, at the Altar of the Duke of Burgundie.

Friday the 9<sup>th</sup> of August.

We hear that Prince *Rupen* seems rather to be upon a design of fortifying, and recruiting about *Westchester*, then upon any present advance; he hears not of his Irish, nor it may

be is not like, but if they should come, we could better deal with them here, then in Ireland, which his Highnesse is well confirmed in, by the late battell at Marsh-Down, where the best part of a 1000 were sent to purgatory, to Saint Patrick. It seems Col: *Miston* and he cannot agree, for the vigilance, or if you will, the most vigilant Colonell, hath lighted upon part of his own Regiment, and saith our Author, taken 300 of his Horse, and some of his riders. Sir *Vill. Brereton* and Sir *Thomas Middleton*, had some Forces that joyned with Col: *Miston*, they are also gone upon some speciall design, leaving the Lancashire men to themselves, to see if they improve an opportunity now the Prince is gone, then they did before he came.

This day it was strongly reported, that my Lord Generall was in great straits: those that say so, say the reason is, because the Cornish men will not bring Victuals to them, but hide it. It is not very like, that a Countrey man should so hide, as a Souldier should not finde, but we rather think His Majestie is increased in power by emptying His Garrisons, and so advanced to stop his income of provisions: but we hope my Lord Generall is able to make his way, God direct his Counsels, and give courage to his Souldiers, then will he be able for one peece of a day, to fight with all His Majesties power, and to fetch the Enemy back, either in part, or whole, we hear.

Saturday the 10. of August.

That our Forces, viz. Those of Lime, Weymouth, and others, were slain upon Warham, and had taken part of it, and it supposed the Governour will not be much Courage, having understood of his brothers, The Lord *Inchequins* declaring himself for the Parliament: if we gain the place, we shall be able to advance forward with all our neerer pow-

ers towards the Enemy. This day we understood, that Newcastle was toughly beset, and that the Earl of Tullender with his alone powers, before Generall *Levin* came up, had taken Gatehead-Hill, and some other works, so that we believe, Coals will be had yet for our Winter burning, for the Soldiers are discontented within, the Governour goes not out without a guard. Also, we hear that *Clavering* is dead, the great Commander for His Majestie in the North, or Westmerland; who being so far North, is multiplied to a great Army, when as is no such thing in truth.

This day we heard that Sir *John Meldrum*, and the Lancashire men had taken the field, to see if they could cleer the County of Lancashire, but its like to prove a hard work, far easier to keep out an enemy, then to drive him out being entered.

We had news this day, that his Holinesse the Pope is dead (now had my Lord of Canterbury stood in former glory, there had been a place for him.) This breath may, if care be not taken, prove very disadvantageous to Italy. For besides the differences that may arise about a new Election, those Countreys are divided among many, have been long in peace. But if it be true that we hear, there is another and greater rupture. For its said the *Turk* is landed in the Isle of Sciffilia, which is a most sad Blow to the King of Spain, and all Christendom, it being a brave Island; none but England excepted in Christendom: if once the *Turk* come, he will force an accord. See what small beginnings come unto, Little did any think that the difference about Bohemia, would have grown to set all the world at oddes: and observe what the Emperour and the rest of the house of *Austria*, by their obstinacy, have brought upon themselves, neer a totall ruine, seems to hang over their heads, and they now know not how to help it, a little matter would have ended it, but now the German Princes have been so galled by the Austrian Faction,



Faction, that they will never indure him Emperour, and not Emperour, he is undone: he hath had a brave time, and his son is like to see it.

The house have agreed, that Sir *William Waller* have money, and go West with a reasonable power, so that with what are gone already, and what will be had there, he will be able to engage, if occasion, or at least, to come in to turn the scale: he is to have 15000 l. for encouragement.

*Monday the 12. of August.*

We had Letters that tell us my Lord of *Manchester* is yet at Lincoln, but his Forces not come: Major Generall *Crawford* is before *Sheffield*, having made two breaches, and will not come back untill he hath the place. *Winkefield* house yet holds out. We do excellent well to fall upon these little places; for by this means, Contributions may be had from the Countreys. Colonell *Hastings* is got abroad again, he looses now 40. then 100. then 140. Horse, and yet hath still a power to go abroad with: sure if all these lie in *Ashby-de-la-zouch*, he keeps a better Stable then ever his father did; but we fear he takes Horse out of *Leicestershire*, and other Countreys, as fast as he looses them: He is gone towards *Newark*, that Town is too much replenished this month past, with too many necessaries, which we wish might have been prevented. Sir *Thomas Fairfax* is gone with a pretty body of Horse to the West, or towards *Worcester*. We hope all these severall bodies, as the *Manchestrians*, and *Lancashire*, Sir *William Breveton*, and Sir *Thomas Middleton*, and the Scots, to the Northward, will be able to raise the Prince out of his den: Let him take heed the next pay not for all.

This day we heard, that the Scots have made bold with the Heads of some Lords, and others, that were in the last Insurrection,

Insurrection, and have not onely torn in peices their Arms upon the Scaffold, but by decree of Parliament, deprived their posterity of all honour for the future, and reduced them to the condition of Villains : As for the Irish landed there, the Earl of *Argile* is gone against them with 6000. and no doubt will handle them, as the former, and let *Antrim* know, Though he once brake prison, yet if he be catcht again, he is not like to have such kinde usage..

The House this day Ordered the sending of Ammunition and Food for Munster, and exprest great care, to give sudden aid, to those who have so valiantly surprised the places in Munster : And now if any can help, or finde out 50000 l. and as much *per annum*, to prosecute that Design, sure he will be welcome : We have heard some whisper, that they can do such a thing.

*Tuesday the 13. of August.*

We had assurance that the Town of Warham was delivered up, and so we may advance by way of direction of His Majesties powers, which is seasonable, in regard His Army is got into Cornwall : they indured not many assaults before they parleyed, they surrender upon condition : That those that will, may go to His Majestic, and those that will not, go where they please. There were some naturall Irish, those went to His Majesty: there were about 500 English that had been in Ireland ; these are neer Pool, and are willing to go for Ireland in the new Expedition : there are about 100 of the Garrison, that during their being in Warham, married Maides and Widdows of the Town ; these go no more to the War, it being the first yeer of their marriage, and according to the Law of *Moses*.

This day we heard that the Prince Elector was coming for London, to visit the Parliament.

Letters

Letters are come that say, his Excellency finding the Designs of His Majesty, tending to the blocking him up, did send a party against some of them who lay for that purpose, beat them from the place where they were, and so affrighted the reserve, that they retreated to my Lord *Mohomes* house; he hath sent Colonell *Behers* after *Greenwils* party yet remaining, and is in a good condition; 12000. Horse and Foot, wanting nothing.

The forces about Abbington, do their work well, and stand close to their business, so that we shall go nigh to block up that City, and watch them so narrowly, that they shortly will not dare to look out, especially when our additionall powers arrive.

The Castle of Banbury remains still blockt up with Horse, as in our former we told you: there are now some foot arrived there, but as yet all doth not amount to a siege; they within have good store of Powder, for they shoot of great Guns if they see but one of our Horses, and so over charged some of their Peeces, that two of them brake, and of the biggest; there are some 20 of their Garrison that are come over to us; many of the residue being that way disposed, had they opportunity. As for the great preparation of Prince *Rupert*, we have no certain intelligence, some say he increases in Foot, others that he doth not; its true, he hath 4000 Horse, but not above 2000 Foot. as is conceived; and these distressed, he is very busie in triumphs for his late good success at Marston-Down, having Bear-baiting, Bull-baiting, and Hunting every day.

This day Colonell *Masse* came to London, and a Fast was kept in six Churches about London, for the good success of the West.

Wednesday, the 14. of August.

Letters came from my Lord Generall to the Parliament, and also a Letter sent to him from his Majestie all of his own hand writing, another from the Earle of *Brainford*, and Prince *Maurice*, and a third from at least 100. of his Majesties Commanders; before we tell you the contents of these Letters, give us leave to remember you of some former particulars, as a Letter that was formerly sent to my Lord Generall: which we said we conceived went a birding, and that was taken ill, now it will be forgotten we believe: the second was that at the same time a Declaration goes forth in His Majesties name, for the maintenance of the Hierarchy and Liturgy, then comes a Letter from his Majestie, to invite my Lord Generall to correspond with him, in a forcing all that are not willing to condescend to what they shall resolve, that is, that will not imbrace the Prelaticall Government, &c. Reader here thou mayest see, what is designed by way of condescending, and who are designed for destruction; but all those that have abjured the Hierarchy, and this my Lord Generall doing, shall

shall make his Majestie his, and what not? My Lord of *Braintree* will assure this under his, and Prince *Maurice* hands, and the Officers in generall: his Excellency, as to any Treaty declared by Letters to the General, he had not power from Parliament, and to do it without, was to violate the trust reposed in him saith his Letter, and we may adde his late practise made when this businesse was first suspected, the houses of Commons took this into serious consideration, and agreed that it was a designe to bring off my Lord Generall from the Parliament to his Majestie, and that the Letters should all three be Printed and published to the Kingdom: so they may see what Treaties are like to produce, and how Parliaments are like to be accounted of, they also agreed to send thanks to my Lord Generall, for his faithfullnesse and constancie to the Parliament and Cause.

The Letter from my Lord of *Warwicke* saith, that the forces sent against *Greenwill* under Colonell *Behar*, had skirmished, and some prisoners had been taken, and some slaine, and no doubt but the Colonell will give a good account of that businesse, if he be not disturbed by any additional power from the enemy, which to prevent, my Lord Generall, had sent a party of horse and Dragoones.

Observe these particulars also; first, that the Lord *Wilmet* is in custody and for serving too much the Parliament, its said this Lord is to be precise for the intended Reformation.

Secondly, that the *L. Goring* hath done little or nothing in France to content, my *L. Digby* must now be sent to go, his long since intended Ambassage, had the 140. horse, and all must helpe (this Plot failing) for the Hierarchy, and Liturgy must be upheld: onely unheaded, by the fall of his Grace of *Canterbury*.

There was this day severall complaints made by the noble E. of *Down* at a conference for interruptions and wrongs done him in his Association, by those that should correspond with him, an unhappy thing to the Publike, when bodies agree not with their heads: nor the head with the body, services are retarded, Countries undone, and the war protracted.

There was this day at a conference, the Ordinance for *Marshall-Law* prest, and many Reasons given to enforce the necessity of it, in the way desired by the House of Commons. The difference we conceive to be this, The Commons would have such as shall be found guilty of death, to be executed, unless both Houses shall agree to a reprieve. The Lords would have no man executed, unless both Lords and Commons consent. As to the Lords and Commons, they are exempt, as to try all without consent of each House, of which they are.

Number 7. 17

# CONTINUATION OF TRUE INTELLIGENCE

From the Army, under the Com-  
mand of the Right Honourable the

Earle of MANCHESTER, from

July 27. to August 16<sup>th</sup>.

Sent from Mr GOOD (Chaplain to the  
Noble Earle) unto Mr. A S H, now  
being in L O N D O N.

Wherein are contained the taking of  
Welbeck-House, Sheffeld-Castle, Bowzar-Castle,  
Staley-House, upon Composition: and, in them  
about 30. Pieces of Ordnance, 1100. Muskets  
and Pikes, with great Store of Powder,  
Match, Ballen, Victuals, &c.

Besides other things of moment, concerning

Minist, wingfield-mansion, &c;c

Published according to Order.

L O N D O N.

Printed for Thomas Underhill, at the Bible in Woodstreet.

1 6 4 4



A Continuance of Intelligence from  
the Army, under the Command of the Right  
Honourable the Earle of Manchester,  
from July 27. to August 16<sup>th</sup>.



A meeting appointed in *Ferry-Briggs* on Tuesday the 30. of July, by the Lord *Down*, the Earle of *Manchester*, and their chiefe Officers, it was apprehended by the said parties to be most advantageous to the affairs of the kingdome, that the Scotch Army should march back to *Newcastle*: And that the Earle of *Manchester* and his Army should advance Southward to improve his force for the security of the Southern parts, in case there should be occasion. Accordingly the Earle of *Manchester* with part of his Army, did advance from *Domesday* on Thursday the first of August, and quartered at *Byth* that night, 8 miles off from thence. The next day we marched to *Worship*, 3 miles further.

While his Lordship was at *Worship*, *Welbeck House* was surrendered upon composition, having been summoned by his Lordship some dayes before. And whereas all the Souldiers in it had liberty to march away with their Armes, and some piece of Ordnance, which they pleased, there were not above 30. men of 100. who took away any Armes, but rather desired Tickets, that they might goe home without molestation. There was a broken troop of *Borderers*, which went from thence with the 30. footmen. *Robin Castle*, this place was taken without noyse, nothing appeared here but friendship and civillie when this house was surrendered. Here we had 8. or 9. great peeces, some bigger, some lesse, with good store of Match, Bullet, and two hundred Muskets. The keeping of *Welbeck House* was committed to the care of *Colonell Thorne*, a Commander of *Nottingham Garrison*, because this house is in *Nottinghamshire*. There were left the Marquesse of *Newcastle* three daughters, the Lord *Winbrington* children, with others in a peaceable manner, without any great disturbance to themselves, or the family there.

On Saturday, after my Lord had settled *Woburn* house, hee marched that night to *Bedford*, where we lay the Sabbath; which evening his Lordship suspecting that the enemy from *Newark* might fall upon some of his horse quarters at *Tuxford* in the clay, within ten miles of *Newark*, sent a dispatch to them, being three troops, to saddle, and so to stand all night, and by break of day to draw out into the Field, which they neglected to doe (though they did presently saddle).

On Munday morning came an alarm to our quarters from *Tuxford*, the newest was, that our horse quarters there were beaten up with great losse to us. Whereupon Lieutenant General *Cromwell* speedily rode thitherwards to prove the truth; where he found that *Newark* (through the assistance of two regiments of horse lately come in thither from Prince *Rupert*, to be recruited, and some other horse which they had in the Towne, all amounting to 4 or 500,) by obscure wayes through the Forrest, unknown to our horse-guard, being two troops, which stood 3 miles from *Tuxford* towards *Newark*, had fallen suddenly into *Tuxford* upon the 3 troops, of whom they killed a Lieutenant and a quartermaster, and took with them 8 prisoners and some horse, and so in disorder speedily retreated to *Newark*. This was all the harme they did us; and had they staid but a short time, our horse from other quarters who were upon the alarm, instantly rendezvoused, they had all or most gone short home again.

On Munday his Lordship, and that part of his Army with him, advanced from *Bedford* to *Gainsborough*, twelve miles from *Lincoln*, where, and in the County thereabouts, he quartered his Foot, and his Lordship rode to *Lincoln* that night & his train of Artillery followed him, where he yet remains, having sent about 2000 horse, and 150 foot, to lie at *Buckingham*, *Claydon*, and some troops within two or three miles of *Newark* to hold them in, and also *Beau-Castle* Fortes, untill his party shall come up to him out of *Derbyshire* (whose good service in those parts you shall presently understand) and cheeperrhaps you may hear he will more closely besiege one or both those Garrisons which have chiefly infested those parts with such notorious and manifold evils, tyranny, plunderings and cruages, by a company of inhumane Knaves, maintained therein on purpose, who make it their daily trade to fetch in honest mens persons and their goods to maintain those garrisons and their Governours in loosenesse and rye.

Our horse doe daily take both horse and men of theirs: within these three dayes there have been brought in to us at least fourty Troopers, (whereof 3 Captains and other Officers) and as many horse, taken nigh their Garrisons.

Yesterday the Governour of *Newark* commanded all shops in the town to be kept shut, and all the townsmen to guard the works, most whereof are very willing therunto. Their Souldiers run daily from them, as they can get opportunity.

But returning to *Doncaster*, I shall give you an account of the good successe of a party of our Army in those parts, (consisting of about 1200. foot, and a regiment of horse, commanded by Major Generall *Crawford* and Colonell *Pickering*, with three of our biggest Gunnes, whom my Lord sent from thence to take in *Sheffield* Castle, a strong hold in *York* shire, wherein were a troop of Horse, and 300. Foot, strongly fortified with a broad and deep trench of 18. foot deep, and water in it, a strong breast-work palisaded, a wall round of 2 yards thick, 8 peeces of Iron Ordnance, and 2 Mortar peeces, having taken in lately before, *Tickill* Castle, and *Walbeck* Castle.

On Friday, *August* 2. our forces came neer the Castle, to which they sent three great shot, which did execution on the Castle, after which, they sent a summons to the Castle, who shot three times at the Trumpeter, two of which shots mightily missed him, and flourishing their Swords, cryed out, that they would have no other parley; whereupon wee advanced into the Towne, and there quartered that night; wherein, and the next day, wee raised two Batteries within sixtie yards of the enemies out-works, whereon our Ordnance fell to play, and did as much execution on the walls as peeces of their bignesse could do, the greatest being but a Demy Culvering: and after twenty-four hours playing, finding it would protract too much time to lie battering with those peeces, it was resolved to send to my Lord *Fairfax*, to desire from *York* the Qu. Pocket-Pistoll, and a whole Culvering. Which accordingly on Thursday the eighth of *August* came to *Sheffield*, which were mounted that night, with our Demy Culvering, on one Battery. The next morning betimes they three began to play, which did very great execution on one side of the House, brought the strong walls downe into their Trenches, and made a perfect breach. And our Major Generall having prepared all things in a readinesse for storming, both faggots, ladders, and other accomodations, and digged the forme of storming. By a Councell of Warre, it was resolved to send another Summons to the Castle; Which on Saturday produced a Treatie between three Gentlemen sent out of the Castle, and three like men of our partie; who concluded that Even the surrender of the Castle, according to the Articles ensuing.

# Articles of Agreement between Major Generall Crawford, in the behalfe of the Right Honourable the Earle of Manchester, and the Governour and chiefe Officers of Sheffield-Castle, upon the delivering up of the same.

1. That the Castle of Sheffield, with all the Fire-arms, Ordnance, and Ammunition, and all other furniture of warre, with all other provisions therein, (excepting what is allowed in the following Articles) be delivered up to Major Generall Crawford to morrow in the afternoon by three of the Cleeke, being the 11<sup>th</sup> of this instant August, without any diminution or imbezlement.

2. That the Governours and all Field Officers, Captains, Lieutenants, and Ensignes, shall march out of the Castle upon delivery thereof, with their Drums and Colours, and each his owne horse, saddle, sword, and Pistolls, to Pontefract Castle, or such other place, as they shall desire, with a sufficient Convey or Passes for their securitie: And the common Souldiers, with the inferior Officers, so march out with their swords and Pikes, each to his owne home, or where else they please.

3. That all such Officers and Souldiers as march out upon this agreement, shall have libertie to carry with them, their wives, children, and servants, with their owne goods, properly belonging to them, and have all convenient accomodation for carrying the same.

4. That the Lady Savilly with her children and family, with her and their owne proper goods, shall passe with Coach, horse or waggons to Thornes-hill, or else where, with a sufficient guard bestitting the qualitie of her person, without injury to any of their persons, or plundering any of their goods, or otherwise free of duty, or any of them, to goe or stay at what time please, untilt see or they be in a condition to remove themselves.

5. That the Gentlemen in the Castle, being no Souldiers, shall march out with each his owne horse, saddle, sword, and pistolls, and shall have libertie to remove their goods, and to live at their own houses, or else where, without molestation, they conforming themselves to all Ordinances of Parliament, and that they shall have Priviledges from the Earle of Manchester, or Dorset Fairfax for the same: And all Officers or Souldiers who desire to lay downe armes, shall have and enjoy the same Priviledges.

6. That K<sup>t</sup> Ham: Homer, now dwelling in the Castle, shall have libertie to remove his goods into the Towne, or else where, without molestation.

7. That all Officers and Souldiers, Gentlemen, and other persons, shall according

(according to the Articles above-mentioned) march out of the Castle, without any injury or molestation by; lundering, stripping, or otherwise.

8. That Hostages such as Major General Crawford shall approve, be delivered by the Governour upon signing these Articles for delivering up of the Castle, and safe returne of the Army, which shall be returned safely upon theformance thereof, to such places as they shall desire.

9. That the Governour, Officers, Soldiers, Gentlemen, and all others, who are by this agreement to carry their goods with them, shall have six weeks time for removing of them. And in the meane time, they are to be left in the Castle, and there secured from imbezelling. And this Article is to be understood of all such goods as are at present, either within the Castle, or under the absolute Command of it.

#### Commissioners.

J. Pickering,  
Marke Grunes,  
Will. Hamilton.

Gabriel Hempworth,  
Samuel Savill,  
Tho. Robson.

On the Sabbath afternoon, about three of the clock, they all marched out with a safe convoy, to the places assigned, save that three or four of them that stayed after the convoy were disperedly assaulted in the high wayes by some of the *Torke-shire* Troopers, who plundered them, which could not be prevented. We took in the Castle four hundred Arms, besides the great Guns, twelve barrels of powder, much match, twenty tuns of great Iron shot, about four hundred pounds worth of Corn, Beef, Bacon, Cheese, and other provisions, all which, and many other things, (save an hundred Muskets, and a Morter-piece, which we brought away with us) we left in the Castle for supply thereof, the countrey giving our souldiers five hundred pounds amongst them for their good service against the place. We had about eight men slain before it, whereof one Captain Sands, Captain of the Pioneers, and our Master-Gunner, both which were at first shot together, in viewing a fit place where to raise our battery, by Cast shot out of one of their Drakes.

On Tuesday, Aug. 13. the Major Generall, having left Colonel Bright, a Commander of my Lord Fairfaxes, and a party of foot in the Castle by order of my Lord of Manchester our party advanced towards *Bowzar* Castle, eight miles from *Sh. field*, a strong house of Marquels of *Newcastles* in *Darbyshire*, which was well manned with men and great Guns, one whereof carried eighteen pound bullet, othere



others nine pounds, and had strong works about it, which was yesterday, being the 15<sup>th</sup> of August rendered unto our party upon the Articles as here followeth:

Articles of agreement between Major Generall Crawford, in the behalf of the Right honourable, the Earle of Manchester, and Major Edward Muschamp, Governour of Boulsover Castle for surrendering the same, made at Boulsover the 14. of August at even, 1644.

I. That the Castle of Boulsover, with all the fire Arms, Ordnance and Ammunition, with all other furniture of war, and all other provisions within, excepting what is allowed in the following Articles, be delivered up to the said Major Generall Crawford to morrow, being Thursday, the 15<sup>th</sup> day of August, 1644. by three of the clock in the afternoon, without any diminution or imbezement.

II. That the Governour, and all the Officers and Gentlemen shall march out of the Castle upon delivery thereof with their Drums and Colours, with their Horses, Swords and Pistols, to Newark, or such other place as they shall desire, with a sufficient convey or pass, the common Troopers with their Horses and Swords, and the common Souldiers with Swords and Pikes to their own houses, or such places as they please, and the Chirurgion with his Chest, to such place as they shall desire.

III. That all such Officers, Gentlemen, and Souldiers, as shall march out upon this agreement, shall have liberty to carry with them their wives, children and servants with their own goods properly belonging to them, and shall have all convenient accommodation for carriage of the same, being no way diminished or molested by plundering, pillaging, or otherwise.

L. CRAWFORD.

ED. MUSCHAMP.

It pleased God to give us in this Castle of Boulsover an hundred and twenty Muskets, besides Pikes, Halberts, &c. one Iron Drake, besides some Leaden bables, as two mortar pieces, and some Drakes, nine barrells of powder, and a proportion of Match, some victuals for our souldiers, and a little plunder. The Major Generall is gone to view Wingfield Manour, where the besiegers were affronted this morning by a sally, lost twenty men, and more Arms. Staley House fortified.

fortified strongly, and in it 12 piece of Ordnance furnished Colo-  
well *birds* arms out of *Staley* House are now come hither, two  
hundred and thirty Muskets, an hundred and twenty Pikes, three  
cast Guns, one carrying an eighteen pound bullet, another twelve,  
a third nine, these are all cuts, and seven or eight hammer'd Guns, of  
pound bullet.

Mr. John Freichwal being convinced now of the goodness of our  
cause, did the day before render to them all his Arms, in number 120  
muskets, 150 Pikes, twelve great Guns, with much other Ammu-  
nition in *Staley* House, which house he hath long held; fortified with  
strong works for the service of the King, the works about the house  
are to be forthwith dimolished. From thence I conceive our forces  
may advance to *Wingfield* Monour, about eight miles from thence,  
which house hath been besieged divers weeks by *Derby* forces, but  
not yet likely to be taken in, without more assistance. If God desire  
that (which is not doubted) most of the Northern parts are cleared  
so far as *Newark*, except *Pomfret* Castle, and some other houses  
beyond *Tork*; in which the Lord hath made the Noble Lord of *Man-  
chester* a glorious instrument.

We have now sent 2 Regiments of foot to *Donnington* & *Brighthelm*,  
within three miles of *Newark*; our horse lie betwixt *Newark* and  
*Bever*, and will prevent all reliefe on this side *Trent* to that town.  
*Newark* now expects a siege, they turn all honest men out of the  
town, if wee may have time to set upon it, by Gods blessing. I hope,  
wee shall give a good account.

Will. Goods.

FINIS.

**I**T is thought fit by divers persons of quality, who met on Friday last at *Scriveners Hall*, to advise how just Debts may be secured, upon honourable and advantageous propositions, to the Parliament. That all persons who have any Debts owing them, by such who are with the King, doe summe up a totall thereof, without nominating, either Debitor or Creditor, and send the same to the shop of *Jonathan Blackwell* Scrivener, on the Northside of the *Royall Exchange*, to bee entred. And that the usuall meeting place for this businesse, is to bee at the late house of Alderman *Freeman*, in *Cornehill*, where there is another generall meeting on Wednesday next, between two and three of the clock in the afternoon.

This 16 of August, 1644.

London in *Scriveners Hall*  
W.



you shall find it in





Our Dove tells newes from the  
 King,  
 And of harmonious Letters  
 sings;  
 She tells of Skirmishes, and the  
 rout,  
 Of daring foes, who goe  
 about  
 To circūvent; and doth com-  
 plaine  
 Of secret Oppressors private  
 giine;  
 Of Wareham, Welbeck, and Welch-  
 poole,  
 Sheffield, and New-castle; and to  
 coole  
 The heate of enuies greatest  
 hate,  
 Speakes reall peace unto the  
 State,

*Be Wise as Serpents, innocent as Doves.* *Pt. London*

THE  
 SCOTISH DOVE *K.*

Sent out, and Returning;

Bringing Intelligence from the Armies, and  
 makes some Relations of other observable Passages  
 of both Kingdoms, for Information and Instruction.

From Friday the 9. of August, to Friday the 16. of August.

THat which in order first offers it self to this weeks relation, an-  
 swering to that with which we last week ended is; that the new  
 L. Clavering ( of whom we then told you ) who was newly made  
 Commander in chief, of the foot sent from P. Ruperts Army into the  
 Northern Counties with Commission of Array; this new Lord is  
 Y y newly



newly dead, and his old and new souldiers ( who are willing to live longer ) are newly departed from that service, betaking themselves to their owne homes, or meane to seeke for better imployment; methinks it is a foule prediction, and may prove ominous to the Northerne Array.

On Friday last there came intelligence of a skirmish neer *Abington* between the souldiers of sir *Will. Waller*, and a party of horse and foot of 15. or 1600. which came from *Oxford*, with intention to have fallen on his Garrison in *Abington*, to beat up their quarters; of which they having timely notice gave them a sharp salute, killed nine or ten in the place, and tooke forty Horse, the rest they sent in a disordered run to *Oxford*.

Presently after the receipt of the Letter from the Lord Generall, who certified that as soone as the King and *Maurice* with their whole Army was entred into *Cornwall*, they drove away all the cattell they could, and plundered all the Country of all kinds of Provisions to streighten his Excellencies Army of necessities; which his Excellencie perceiving, sent out some Regiments to fetch in all such Cattell which were within the compasse of his quarters, and other provisions, to prevent the enemies designe, for the enemy hath as it appears no inclination to fight, except upon great advantage; for the L. Generall drew out two severall times to provoke the enemy to fight, but they refused to give battell. His Excellencies souldiers are very courageous and forward to fight, which is some terror to the enemy, therefore they endeavour to straighten them by want of provisions; his Excellencie was then neere *Foy*. The Earl of *Warwick* is neare that road, and will ( if need require ) supply all wants to his Excellencies Army by sea; so that I see no cause why we should feare either the power, or stratagem of the enemy. God will provide for his owne Armies if all other helps should faile, but his Excellencie is in good condition; yet notwithstanding, such is the care of the Parliament, and Committee of both Kingdomes, that nothing be wanting in the use of meanes; they presently gave command that Lieutenant Generall *Middleton* ( who was then at *Dorchester*, with about 1500. Horse, and 1000. Dragoons ) should with all possible speed march away with those Horse towards the Kings reare, 4000. Horse shall be sent after with all convenient hast, for Horse is the greatest want in his Excellencies Army, the King having 7000. Horse, and his Excellencie not much above 3000. so that if his Excellencie should make his way through the Kings Army and rout them, they would fly a-

way with their Horse as their custome is, but his Excellencie cannot pursue. To prevent that mischief these Horses are sent, and sir *Will. Waller* with all speed is to follow after with a considerable Army of Horse and Foot, forthwith care is already taken; so that by Gods blessing and assistance the Kings daring Army may be reduced to a better order, and stopt from their speed in running.

Prince *Rupert* is still at *Westchester*, he hath some various hopes to see some of his old friends the Irish Rebels to come to his recruit, but it is conceived if hopes cannot sustaine him, he must faint in dispaire, for their Irish have their hands full at home, and cannot help *Rupert* till at better leasure; sir *William Brereton*, sir *Tho. Middleton*, Col. *Milton*, and the Cheshire forces have undertaken to give some of *Rupert*s Horse provender in recompence of his Garmaine courtesies, for they tooke about 300. and upwards of his best Horse the last weeke in the borders of Wales, about and at *Welsh-pools*, they were most of them of *Rupert*s owne Regiment; they also tooke about 60. prisoners of Common souldiers, and divers officers of severall places, with much Armes and Ammunition, Col. *Goring*, sir *Thomas Glemham*, sir *Marmaduke Langdale*, perfidious *Hurry*, and the rest are in the County of *Westmerland*, but not arrayed as they desired; they are doing what mischief they can, I hope I shall shortly tell you they are able to doe no more, for they will be met with before long. Certaine intelligence is come from *Warrham*, that on the ninth of this instant Col. *Sydenham* gave some assault against the Towne and Garrison of *Warrham*, and gained some of the out-workes, and the same night the enemy sent for a Parly, which they had the next morning, and Propositions were made which were not accepted; yet upon a second Treaty the Towne was delivered, and little hurt done on either side, but good two waies: First, that the Parliament have repossession of that Garrison, secondly, that the Governour thereof who is brother to the *L. Inchequin* will now doe the Parliament better service, and hath desired to be shipt away to *Ireland*, having prevailed with foure or five hundred of his souldiers, English-Irish, to goe with him to *Munster*. to assist the *L. Inchequin* against the Rebels, it is an acceptable service.

We have had former reports of the taking of *Welbecke-house* in *Nottingham-shire*, a Garrison of the late Earle of *Newcastles*, but it was not then taken, that report was rather a prediction then a relation; for the last weeke (after the resolutions of the three Generalls in the North) the Earle of *Manchester* as he was on his march to-

ward *Lincolne*, wheeled suddenly about, and sat downe before *Walbeck-house*, where after some shot they admitted of a Parly, there being divers persons of quality within the house, being sensible of danger were willing to surrender it; but the Governour who was a Dutch-man was not willing to yeeld it, and some contest was within about it, but at the last the businesse was so ordered, that the Governour *volence nolence*, must yeeld consent, and the house was delivered; there was very good prize in the house, the particulars of the conditions I cannot relate, but leave it to after relation. The Earl of *Manchester* hath put a Garrison into the house, and hath also besieged *Chesfield Castle*, where they have already done good execution, and made a large breach, but the enemy are diligent to make it up within with earth and rubbish, being yet resolute to make their best resistance, but their resolutions and their walles may fall together, as divers other as strong as theirs have done.

On Munday last there was a conference of both Houses concerning the Ordinance for the execution of Martiall Law (of which we have told you formerly) there was some question of the time how long the power should be given, which was reconciled by the clause, mentioning as long as both Houses shall think fit. Another question was of the having some Person, or Persons intrusted with the power of shewing mercy, where in mercy mercy is required; (the Lords declaring it was not their desire to have it in themselves) This I the rather relate because some have been mis-informed, and have too rashly judged of the Proceedings in this kind; but it is most injurious for men to out-run the Law, and judge of things before they are concluded.

It is certified that part of a Troope of Horse from *Stafford* having been out as Scouts upon some service of discovery, were informed that *Bagot* the Governour of *Lichfield* had caused twelve of his best and choise Horse to be rid out to breath, so these *Stafford* Horse made toward them, got between them and home, and tooke them all, which they carried away to *Stafford*; either they were Horses of very good value and use, or else the Governour is very airy, for he offered so many hundred pounds to have them again restored to him.

From the North we are further informed, that the Earle of *Cailler* is possessed of *Gate-side-hill*, which hath the command of the whole Town of *New-castle*, to batter, burne, and spoile; but the E. of *Cailler* is as carefull to preserve that Town, as his Excellency Generall *Lesley* was of *York*; the Castle may stand it out if they will for a time,

time, but the Towne, except the inhabitants and souldiers be made have no ground to stand upon any other defence, then by good words, and submissive actions to procure their best conditions; they did their best to secure the Hill, but losing that are now at the mercy of the Earle of *Callender*. The forces that they drew out of the town to make opposition were all beaten in againe, and I hope the next newes will be that the town is fairely surrendered; Generall *Lestey* is with them doubtlesse before this day, he was (as we are certainly certified) on his march eight or nine daies past.

Sir *Williams Brereton* is now at *Namptwich*, he hath there besides the Garrison a very considerable strength, and it is beleevd will with the assistance expected be able shortly to visite *Rupert* in *Chester*; the browne Prince never thrived since he lost his black Dogge. *Leaver-pool* is still besieged, and we have hopes it will not be long before it be retaken; we will wait for that and for the rest till Gods time be accomplished. The L. *Fairfax* hath sent a party of Horse into *LANCASHIRE*, and I doubt not but there will be action shortly.

*Scarsbrough Castle* is still besieged, it is a very strong place (as all say that have been at it) and it is very well provided with Arms, and victuall, there have been severall Parties, but to little purpose; it is with confidence assured to the Committee of both Kingdoms this present Thursday in the evening, that *Sheffield Castle* which I told you was so sore put to it by breaches in the wall, is surrendered to Major Generall *Craford*, who tooke a resolution not to part from thence till he had it; and besides Arms, and Ammunition, & Powder, good store of pillage was in it. Now my L. of *Manchester* is at liberty to rouse up the male contented Prince at *Chester*, & invite him into the field from his Beare-baiting. Master *Darley*, a Member of the House of Commons, and a Commissioner for *Scotland*, who was about six or eight weeks since taken from own his house in *Torke-shire*, and carried to *Scarsbrough Castle*, where he hath lain ever since prisoner, and hath been refused to be changed; yet he is now without charge, or other engagement set at liberty, and safely conveyed to *Torke* (as I am certified by a letter from *Torke*, dated August 9<sup>th</sup>.) actions speake as well as words, but what answer may be given to such speaking actions I know not, nor what the effect will be; let wise men consider whom it may concerne, and time will informe you and me.

It is certified that the *Oxford Declaration*, which was conveyed into *Oxford* (as the custome from the Court at *Oxford* hath been, to spread

spread poison about through the three Kingdomes, to infect ) is adjudged by the Parliament of *Scotland* to be burnt by the common hangman, publickly at the Crosse in *Edenbrough*, and all the subscribers are to receive punishment according as shall be thought meete by the Committee of Estates. The Bee gathers Honey from any weede, but the Toad gathers poison from the wholsomest Herbe: good men can make good use of venomous invectives, though venomous natures turne balsomes, poisonous enchantments. It *Aulicus* were worth my Inke and Paper, I would relate something from his malicious Pen, but as he is, and all wise men esteem him; unworthy reply to his blasphemous, scandalous Pamphlet, who for want of victories fills a sheete with venomous Declarations, Proclamations, and pretended speeches, but God hath opened the eyes of the blind, and they see men from trees, both in *England* and *Ireland*.

On Thursday there was a conference of both Houses, occasioned principally by the receite of some letters from the L. Generall, which were read by the Earl of *Salisbury*; and besides his owne letter to the Lords, there were severall other letters inclosed from the King, and others, directed to his Excellencie; which letters I conceive will be by comand published to the world, yet notwithstanding I will not omit to relate them to you, they are in effect thus: his Majesty begins his Letter thus;

*Essex*, It is now in your power above that it was ever in any Subject, to make the King and Kingdome happy; and therefore desired that he would submit, and hearken to such Propositions as his Majesty should propound conducing thereunto; and that if this season were lost, never any Subject could have such an opportunity of doing good to his King and Kingdome, desiring his resolution and answer herein, &c. The letter was dated August 6th. and underneath his Majesty was pleased to subscribe: Your faithfull friend CHARLES REX.

This hath not been the usuall manner of Kings to subscribe their Names in the bottom, as all know; especially to such as he hath proclaimed Traitors, and never reversed the Proclamation. There was also another letter directed to his Excellencie by P. *Maurice*, and the E. of *Forth*, to the effect as followeth.

That Whereas we have had knowledge that his Majesty hath written unto you, as the chief and onely man, in whose hands was power to end these distractions, by joyning with his Majesty; we intreat you to take his Majesties Letter into serious consideration, and that if he would vouchsafe to treat, and come in Person, they would meete him, and there  
 Would



should be a safe conduct on both sides, and his safety should be as in his owne Tent. This letter bore date the 8th. of August. Subscribed by  
Maurice Brainford.

There was also a third letter from the Commanders in his Majesties Army, the effect this, viz.

Whereas they had knowledge of a letter Writ from his Majesty, and a second from his Majesties Generalls concerning a Treaty; they assured that what his Majesty expressed, he would maintain; and in regard he and they all fought in one cause, for one thing, the Protestant Religion, the Kings Prerogative, and Priviledge of Parliament, therefore to hearken to his Majesty, and to chuse out a select Committee, such as he should think good of to treat with them; and upon the words and promise of Gentlemen, and Souldiers, they should be as secure as in their owne quarters. This letter was subscribed by about 100. of his Majesties Officers, bearing date Aug. 9th. To all which letters received by his Excellencie he returned Answer to the E. of Forth, lately E. of Brainford, the effect as followeth; Whereas he had received a letter from his Majesty, another from himselfe, and a third from severall Commanders in his Majesties Army, all to one effect, desiring a Treaty; he therefore returned to all this answer: That it was not in his power to Treat, the power he had was from both Houses of Parliament, and that trust that was imposed in him by the Parliament he could not, nor would violate; this in brief is the substance. Now let the glory be given to God, and let all Ages, to the last of English Generations honour the name, valour, faithfulness, and constancy of the noble resolved E. of Essex; and let his tongue blister that casts reproaches on him that God hath thus honoured.

There was also at the Conference of Lords and Commons something againe prest concerning the Ordinance for Martiall Law, and strong motives alleged for it by the Commons, but not fully agreed in particular by the Lords. There was also severall grievances opened at that Conference by that Noble, valiant, and trusty E. of Denbigh, not so much for wrongs against his Person and Honour, as injuries to the publicke; there being at this time divers Gentlemen of the Countie of Warwick in London, to make their addresse to the Parliament by humble Petition, signed by 3000. or 4000. hands of that County; complaining of the impoverishing of that County by some who undertooke to be preservers of it. It is a misery when the sheep shall be secured by the Wolf, when preservers are destroyers; when the love to one shall make enmity amongst all, and selfe shall be pre-  
ferred

fer'd above a Kingdoms safety: such divisions are evils, and retard Gods Work; but such abuses are unsufferable, and must be complained of, and doubtlesse will be sentenced by the supream just impartiall; and therefore happy Judges of controversies assembled in Parliament, to whose judgement I shall ever submit. There will appeare to the world many particular injuries in this kind, and for further satisfaction I conceive a Declaration by the E. of *Denbigh* to the Lords in Parliament will be seene in publick, which will give some satisfaction to the world of the justnesse of their complaints.

On Friday the 9th. instant the Kings Army faced his Excellencies Army, his Excellency drew out a party of Horse, and fell on the enemies Horse in the front, routed those Horse, and all the whole body of the Kings army retreated.

We all know that on Tuesday last by the providence of God (moving our Honourable Worthies to command a Fast in the behalfe of the West, and especially his Excellencies Army) many humble supplications were sent up to Heaven, and the experiences of Gods acceptance of our unworthy services of that kind may, and doe give assurance of some gracious answer; some evidence came to the Houses the same day, even in the time of the evening Oblation; let them, & all us in our severall degrees and relations be that we proteste, and do what we have Covenanted, and things shall be with us for good, beyond that we can aske or thinke.

The Lord *Warresten*, who hath brought the Propositions for Peace out of Scotland, hath this Thursday delivered those Propositions from the Parliament and Estates of Scotland to the Committee of both Kingdomes, and they to the Houses of Parliament, whom I conceive will send them with all convenient speed to his Majesty; if his Majesties Counsell mean really, reallicies will now be tendered to them, such as may preserve the Kingdom; I pray God prosper the work. The Parliament of Scotland is adiourned till Iannary.

Printed according to Order for L. C. 1644.

# N E V V E S <sup>20</sup>

## OV T OF S P A I N E

### Of infinite concernment to ENGLAND, I N T W O L E T T E R S

From Mr *Brian I:anson* a sonne of the Church in  
*Spaine*, to his father S<sup>r</sup> BRIAN I:ANSON, and brother  
D. HEN. I:ANSON of the Church of ROME in *England*,  
both now in the Kings Army, there to promote  
the Rightes and Liberties of the same  
Holy Church.

Published, thereby to give clearer intimation to  
all the Inhabitants of *England*,

1. *What that Church is, and the sons thereof?*
2. *What is the But and White there, whereto the Papists hands,  
heads, and hearts stand ready bent now?*
3. *What their Religion is, What their devotions are? for know one  
Papist, and know all; The mind of all Papists is seen, clearly  
read and understood by the mind of one.*

I Have perused these two Letters from a son in *Spaine* to a Father and brother in *England*. I find them of publike concernment, as the Publisher of them hath amply, and usefully shewed; besides, A divine Providence hath appointed it so; Therefore I cannot but affixe unto these Letters, and the Publishers Observations my Imprimatur, *Ia. Cranford.* Aug. 11.

Aug. 16

L O N D O N,

Printed by G. Miller in the year 1644.



*The Publisher of these Letters, bespeaketh the Reader,  
and greets him in these words.*

a M. 1728, Ad-  
dering.

b Capitaine Rob.  
Moulin.



Understand, Good Reader, That these Letters were caught up by the way betwixt Cadix in Spaine, and Bristol in England: then sent unto me by a precious and honourable Friend, a Minister <sup>a</sup> in the Ship, wherein he has a Capitaine like himselfe, one, I hope, that *sees GOD above many* <sup>b</sup>. I received these with this injunction, To make them publique and as usefull as I could. By Gods helpe I will endeavour it; Because God commands it so, To learne wisdom from the unjust; and in imitation of my precious Friend, whom God hath taught this Art, *To turne payson into an Antidote*. It is easily learnt, when God will teach it; and very Nature shall helpe us here, *for the greatest Balsomes doe he enveloped in the Bodies of powerfull Carrions: And paysons, as a great Phytitian sayes, containe within themselves their own Antidote*. In the head of a Toad, some tell us, is a precious stone: but who found it there, I cannot tell. This I can tell, That it is our wisdom, and it should be our worke, To gain instruction from every thing. Now Reader, this must be the worke at this time; whereunto I will be as helpefull unto thee as I can, That thou maist informe thy judgement, and understanding from these Letters, touching grave and weighty questions; and be able to give short but cleare resolutions thereunto. Then thou shalt see what use to make of all this in the close.

1. For the informing of thy judgement, this is the first question, Concerning the Church of Rome or of Spaine (both are one and the same.) *Q* What Church is it? *A*. A malignant Church; *wasting and destruction are in their paths: the wayes of peace they have not knowne.*
2. *Q*. What her sons and daughters are? *A*. As their Mother always hath been, and now is (but now more enraged then ever, like a she-bear robbed of her whelpes) mad upon their idols ever more, and now mad with rage, and drunke with the blood of Gods faithfull ones.
3. *Q*. How doe their hands, and heads, and hearts stand bent now? *A*. To destroy a Mother Church in England; nay, all over the world.
4. *Q* What is their Religion? *A*. More brutish then the Pagans is now adays; They have many petty-gods, but I doe not know, That they have one Goddesse among them all.
5. *Q*. Who is the father of their Religion? *A*. The Pope.
6. *Q*. Who their God-father? *A*. The stocke, when they have lavished gold upon it; he undertakes for them sure as their surety, for to it they bow, we see; and aske blessing, I thinke,
7. *Q*. Whom doe they conceive is the bearer of Prayers, and giver of all Blessings? *A*. Queen Mary, the Queen of Heaven.

*Q* What

Q. What is the scope of their devout Prayers? A. It is double, from a double eye, and a cloven heart: 1. That they may rise at Court, grow rich, great and high in the world. 2. And, that their Country may fall into ruines: And Gods Servants all into their owne blood, and wallow therein: so they pray.

Q. By what meanes will they compass all this? A. By the mediation of the Queen of the earth; and by the sole intercession of the Queen of Heaven; into whose hands the matter is referred, for she transacts all their affaires in Heaven and earth.

Q. What way doe they take for the effecting of all this? A. The old path, the path of the Destroyer, wherein they have stood these 1000. yeares up to the knives in blood; where you must note all along, That they make lies their refuge too; under falsehood they will hide themselves, horrible lies they will tell for advantage, so to promote their suit with the Queen on earth, and Queen in heaven.

Q. Who are the most bloody and implacable enemies to our Church and Kingdome? A. They that were friends once, and are Apostates now; who had the form of Godliness only, and cared for no more; These are the most implacable adversaries against God and good men, as it is at this day; where we should note, That the most horrible impieties, inquiries, outrages, all these will stand with the forme of Godliness, as is most legible, 2 Tim. 3, from the first verse to the 6.

Q. What counsell give they to their Prince? A. The very same which Athaliah gave to her son Achaziah; To do wickedly, so to hasten the destruction of his owne house, and of his Kingdome, whereby it appeares; That their Lord and master has the worst servants of any lord in the world, for their work is, To make themselves miserable, and their Lord, as he was, whom Stracides calls the foolishnesse or shame of the people.

Q. What subjects are they? A. The Devill hath no better in the world, no more right-handed men; or, to speake in two words, as he doth, KINGS-MEN, faith he, DIVELS-MEN, say I, for they will spend their blood for their King, so be he will bith his word in Heaven (The true Church) make it drunke with the blood of Gods pretious ones. Now, Reader, proceed to the Letters, and heare what the man saith, when thou hast so done, thou shalt thereby see, That the Questions and Answers before cited, are all the result from the Letters, and having observed that, thou shalt heare more from me.

✠ IHS. Cadize, the 12. of April, 1644.

Deare Father,

MY last unto you was about a month past by a Brilow ship under covert of one to Colosell Colton, which I hope is come in safety to your hands, wherein I advised you of the receipt of three from you, and one from my brother Henry. I could not then procure, &c. I sent it (meaning his Tobacco) to Colosell Colton, desiring him to seal it to Oxford by the first safe conveyance. The joy I received by yours to heare of his Majesties prosperous and victorious proceedings, was not greater, then the sorrow and grieve reserved since (although I doe not be-



keere one word that they say, being all or the most part of our nation that live here most damnable traitors and rebels) they have reported that the Scots have taken New-castle, and Torke, and are masters of the North; that my Lord of New-castle is retired to Oxford; that Sir William Waller hath given my Lord Hopton a great overthrow, and beat him into Salisbury; and that this Summer they will pluck the Crowne from his Majesties browes, which God defend. I admire that his Majestie doth not prevvaile with the King of Spaine, to seise upon all these accused Rebels estates and ships. He undertake that if the King of England could procure so much favour of his brother the King of Spaine this next vintage (so that is the best time to seise upon all such ships and estates as doe belong to any Rebels,) he might thereby furnish himseife with a brave fleet, and many to set it out. I would I were in Commission against them, first to shew my zeale and great desire to serve my Sovereigne, and secondly, to chastise such base ill-borne villaines that dare open their mowthes, and much more take up armes against their naturall King, and so good and vertuous a Prince, and that hath so many yeares protected them in such great prosperitie, but this is my passion and folly to give counsell to them that are able to give it to the whole Universe, & since it hath been my ill-fortune not to serve him with my blood, I have & still shal assist him with my prayers.

I advised you in my last Letters of the small hopes of gaine, and the great adventure and perill of the trade to Briskow in wines, I have a far better trade here to the Indies, and hope thereby to raise my selfe to an estate; I wrot you likewise in my last giving you light of a way to raise me to great preferment and honour in this Country, which I trust, if you received my Letter, you have put in execution. I hope there will be no delay in a businesse of so great importance, and where there will be no other expence, but of time and solicitude. The businesse is this, That you and my brother Henry use all diligence by friends and favour [and lying] to procure from the Queene of England a Letter of favour to her sister the Queene of Spaine in this manner. That Don Briano Ianson the bearer of this, is son to a noble Gentleman, and servant of hers, who by reason of the great persecutions in England of the Romane Catholiques [an horrible untruth] travailed into Spaine, and there married a Gentlewoman naturall in Cadix. And that all his parents and kindred have, and still doe preserve themselves in the Catholique faith: [An horrible lie, and more horrible it is, because he belies the dead, his owne deare Mother in the grave; he knowes, and all that knew her, That she detested Popery, and died a faithfull servant of the Lord Jesus Christ: And for his Father, and Brother, they were Protestants too (at large) and so they would be accounted still. They never turned themselves to the Church of Rome, till the King turned his hand and sword there, against the Church of England. And for his Uncle M. John Ianson, his Fathers eldest Brother, he abhorreth Poperie, and detesteth his brothers and Nephewes wayes. And therefore the younger Brother, the Knight, hath begged the lands of his eldest Brother the Gentleman, as I am informed, And the King hath given all his Right to him, against law. But M. John Ianson, holdeth his Right still by the Honour of the law, and that is a strong hold. But this is enough to informe all, that will be informed, The manner of Papists, they will blaspheme their dearest friends for advantage; and to promote their Catholique Faith:] In conclusion, desire the Queen her sister to favour me as a servant of hers, and that I bring  
a younger

a younger brother have but small meanes, and in that regard desire her Majestie of Spaine first to honour me with a habit without any costs or charges (which are great) and secondly to bestow some office upon me, whereby to maintaine my selfe, and I make no question but by this meanes to raise my selfe to good preferment. Let the Letter be sent directly to me by some good ship, and if you can conveniently procure a Letter from my Lord Hopton, to his brother my Lord Embassadour in Madrid to favour and assist me to his power upon any occasion, it would not doe amiss: but the chiefe matter is Her Majesties Letter, which being penn'd in the manner that I have advised will questionlesse stand me in great stead. I hope that my former Letter came to your hands, and that you have put in action this my desire, and that with all brevity I shall heare from you, as also of the health of all my brothers and Sisters, for whom with your selfe, my prayers shall never be wanting. So at present I commit you to God, and rest

d Observe: we have an Hopson in Spaine soliciting the cause there, as well as an Hopson in England fighting here; True Spanish booke.

Your obedient and dutifull son,  
BRIAN HANSON.

✠ IHS. Cadiz the 12. April, 1644.

Dearest Brother;

I wrote to you by the way of Brisslow about a month past, which I trust you have received, because it doth very much import mee, which if you received, I make no question but you have with my Father put in action the procuring of the Queens Letters of favour in my behalfe to the Queene of Spaine his sister, that thereby I may raise our Name in this Country to honour and meanes: for unlesse I may freely enjoy the Roman Catholique Religion without any danger of my person or estate, there is no reason I should leave a place where I enjoy liberty of conscience and live in very good esteeme. But I make no question, but after the King hath subdued his rebels, he will at least give freedom of conscience to the Roman Catholiques that maintaine the Religion of all our Ancestors, as well as he doth and hath done to so many sorts and Sects as are this day in England, brought up and invented by particular moderne and light-pated Apostates: But I trust in God that these warres will redound to his honour, and to the settling once againe of the true Catholique and Apostolique faith in that blessed Country. that deserved (for the great devotion of the inhabitants once to the Mother of God) the name of the Dowry of the blessed Virgin, Queene of Angels, and I trust in God to be an eye witness of so great a blessing, and to lay my bones in my native Country; however and in the mean time it is very convenient to procure honour and preferment in this Country, which I find no other way of possibility, but this that I have formerly advised my Father and your selfe, and now againe doe desire, which is the procuring of her Majesties Letters of favour to her sister the Queene of Spaine, **WHO GOVERNS MORE THEN THE KING.** Let the Letter be to this effect, but better insisted; Don Brian Hanson the bearer hereof, is the son of a noble Gentleman and servant of her Majesties; who by reason of the persecution of the Roman Catholiques in England, and being a younger brother, with small hopes of any estate, travelled into Spaine, where he married a Gentlewoman naturall of Cadix; and that all my Parents, Kindred and Allies, have and still doe continue firme Roman Catholiques,

\* Observe with all observation what the Papists now to furiously drive after, The Sailing, &c. I had enlarged upon their Trust, and let the Churches Trust against it, but there was no place for it. \* We would lay downe his body here, but he would be raised in Spaine first. You well observe who rules the Scepter in Spaine.

b Observe how  
he would have  
his lie enlarged  
and insilled upon  
for advantage:

c When you have  
read this then  
reade 2 The. 3.  
21, 22.

and that they have suffered much in their temporall estates only for the maintenance of the Catholique faith: This point I pray let it be amply set downe, for it will much import me in my pretences, and that in this regard her Catholique Majesty (for that is her Title) will be pleased for her Majesties of Great Brittaines sake, to take notice of me and honour me with an habitt of Calatrava or Alcantara, without cost and charges (which are great, and my ability weak,) and that her Majesty would bestow upon me some Office, either in Court or elsewhere, assuring her Majesty that I shall always accomplish my obligation, for the which her Majesty of England doth pause her royall word: send the Letter with all possible security to my hands in Cadiz, and from hence I will goe to Madrid, and I commit the success of this, and also of all other matters touching me or mine, to the advocacy of the blessed Virgin Mary, Queene of Angels and mother of God, of whom I am confident she will desire the good success of these my endeavours, if these may redound to the honour of God and salvation of my soule, and to whose blessed advocacy I doe likewise daily commend my Father, your selfe, and all the rest of my brothers, and sisters, and friends, and the whole Kingdoms in general, beseeching her Majesty that as she is the **FOUNTAINE OF GRACE**, as we are assured by the salutation of the Angels, Ave Maria gratia plena, dominus tecum, benedicta tu in mulieribus, & benedictus fructus ventris tui Jesus; so she will be pleased to communicate to me and all my kindred in particular, part of that grace, that thereby we may attaine to glory. Good Brother forget not to write to me by all conveyances, advising me of the happy proceedings of the King, for I must confesse I would not willingly so much as hear any thing to the contrary, althoug it be false: and pray ase your friends and endeavours for the procuring of this Letter, for I trust thereby to be raised, Mr Richard Archdale goeth now in this Fleete for London, and from thence in faith he will goe for Oxford, he is a true **KINGSMAN**, and there are but very few in these parts, I would I had the tempering of them.

I have nothing else at present to advise you, only desire you to be perswaded, that there is nothing in this world more deare to me then the remembrance of you my dearest brother; whom I pray God prosper in all your proceedings, and let me have the happinesse to see you.

Your Brother and friend,

+

BRIAN J. ANSON,

### *The Publisher to the Reader.*

**N**OW, Reader, I beleeve thou art perswaded, that this man hath sent over his heart unto us; for which we have little cause to thank him, because it was quite from the purpose of his heart so to doe, that we should understand his affections towards us. But a Gracious Providence hath so disposed it, that we doe understand his mind perfectly, and can raise all these questions foretold from his Text, and give Resolution from thence therunto; All which his own hand hath made legible. But thou mayest make some question here, whether knowing the heart of this man, how it stands bent, thou mayest make judgement, what is the mind of all the Papists in the world, in relation to

GOD, the LORD CHRIST, and the rights of his Kingdome? Whereunto I answer from the clearest grounds (which I have neither time nor place to set downe,) That, looke what way this man bends his tongue, his heart and his head, all the Papists in the world, at this day, stand, like a bowe, so bent; As face in water answers face, so doth the heart of one Papist answer another; They are all for the raising themselves in the world; And for the casting of the Church of God, and their rights and priviledges out of the world. All these bloody characters are stamp: All these *Lines* are drawne in the hearts of all the Papists in the world; from that *Center* they put forth into the *Circumference* of the whole Universe, There is the Answer for that. Now make some use of thy knowledge. **Learn 1.** Who is the fountaine of Grace in the Papists account? The Virgin Mary they say. An horrible blasphemy. She is but a vessel filled brim-full from that fountaine, the Lord Christ her Saviour. Therefore though this Papist has put up a prayer for his Country, regard it not, no more then his curse; nor th' one nor th' other can doe any hurt, it is not in the hand of a mediator. Be assured now, that their prayer is a curse to themselves: and their curse is a blessing to us and our Land. **2.** Thou hast learnt, That the Lord Christ, blessed for ever, is the fountaine of grace; From Him is every good and perfect gift: Therefore renounce gifts, graces, duties, all; and let thy soule run-out all to that fountaine the Lord Christ, Him alone, and none with Him. **3.** Thank God, that thou hadst thy birth and breeding in a *Land of visions*. A mercy! Thou must thanke God for it; but it is no singular mercy: For the *Scribe*, who wrote these letters, was borne in the same Land, and had his breeding there in this very City; Yet he is what he is, and what he is thou understandest by his letters; Be thou thankfull for the place of thy habitation, and that thou art not, as he is. **4.** Labour after the power of godliness, drink in the Principles of Gods Truth; Let them sinke down into thine heart; they shine with their own light; pray to God to shine upon thine heart; to give thee an eye wherewith to see; and an eare, wherewith to heare; both these are from the Lord. This man had *Principles* too (upon my knowledge) at his tongues end; they did not sinke down: So had his brother, his Father also; these were well principled; they had the *forms* of godliness, that they had; I know it, no man better: And for the first, the second brother the Scribe, he went into *Spaine* because of *persecution*, (saith he, an abominable lye say I,) but after the manner, This is a truth, that thither he went; and there sold his *Birth-right*, (I meane the true Religion, the Crown, and diadem of a person and people) this he sold for a *wife*, he thought good of the price, and they gave him the price; like to that, which is meant, by *Thirty pieces of silver*. And the Lord of glory tooke it so ill now, as once he did, because He is dealt with so unworthily, so ingloriously, that he commanded now as once he did, *cast it to the potters*, let him make earthen gods of it: And so God hath left him to his own hardness. It is so with the Father the Knight, and his eldest son the Doctor: They went for true Protestants, and held on their profession, until they went to the King, to serve him: And now, if we may beleve the Letter, they are as the younger brother is, who hath the Pope for his Father, his Church for his Mother; The flock on earth, and the Queen of Heaven, for his Godfather, and Godmother, these must undertake for him; therefore he asketh the flock blessing, worshipping it: and he expects all good from the Queene of Heaven, she

6 AD: 11-14:  
ΣΥΛΛΗΜΑΤΩ,

she is his God-mother sure. Therefore fifthly, Aske thy soule this question; *What love hast thou to the Truth?* A weak, faint, waterish love, God knows: Looke to it, to strengthen it, else it will never carry thee-up to the work of Christ, nor can it keepe thy heart close to it, so as to fulfill all His will. This is an hot service thou art engaged upon now; it will put thee to cost; but if thy love be not strong, as strong as death, (and that overcommeth all) thou wilt never be at cost about it. That thou mayest not faint in thy mind, Looke to that *Affection*, it is the great Centurion, the commander in the soule; Aske thy soule thrice over, *Doeſt thou love Christ?* And cease not, till thou canst in uprightness of heart, appeale unto Him as *Peter* did; *LORD Thou knowest that I love Thee*: Then certaine it is, nothing will be too hard to doe; nothing too much to suffer for Him; but if this be wanting, all is wanting. I knew the time when the fore-mentioned, made professi in that they loved Christ; they did not; they hated Him; for remisse love is called hatred, and as it is called, so it is, and accounted: And now it is so with them; the wages of iniquity was tendered to their eye; they embraced it, and have blundered-on as *Balaam* did, against the drawne sword, And so reade the judgement, they are delivered up to beleev lie, and to a sence reprobate; Let the *Word of GOD*, and then the love of God, dwell richly in you, *Amen*.

In the last place, that it may be first and last remembered, I will put to thee and my own soule, these two questions, and let us labour to put both out of question.

1. Doe I put forth my selfe? does my soule run-out in as earnest desire and pursuit, to rise in Gods favour, as the men of the world doe, to rise in the favour of the world? O let us labour to put this out of question; And to help our consideration, and that we may doe as afore-said, let us compare favour with favour, preferment with preferment; the favour of a man, with the favour of a God; preferment in the Court of Kings, with that in Heaven, to be there, as the *Lord Christ* is, in glory: And let us remember with-all, or else all is nothing, that the favour of God, (that is) *to be accepted of Him*, is the greatest preferment; But it must be laboured for with the same labour of love, as men have had, who have laboured after a Bishoprick; or if you will, a Crowne of gold. A Crowne of Glory must be so laboured after: The Kingdome of God also suffers violence, and the violent take it by force; let us put this out of question.

2. Doe I put forth my selfe? am I as active for God, for CHRIST and His cause, as are the enemies of all Righteousnesse, active for Anti-christ, the promoting his cause? If we are but as active, it sufficeth; And then our hands, heads, hearts will be all a work for God: only this we must not doe, nor lie for God, nor doe wickedly for God; we must doe as they doe, with the same activity of spirit, for CHRIST, as they for Anti-christ. We are for God, we must work as God doth, in our measure, holily, righteously, there is no un-righteousnesse in Him. Worke so, and worke on; Let head worke, and tongue worke, and hand worke, heart, soule and spirit worke, it is for our Master in Heaven, and His Cause, a good Master and as good a Cause, He will plentifully reward the work is done for Him, seven fold into our bosome. Therefore my beloved brethren, be ye steadfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

P I N I S.

2 Cor 5:9  
φιλοτιμώμεθα.

Χριστιανοὶ ἐν ταῖς  
βιαζόμεθα,  
Clem AL Sura 17.  
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AN <sup>21</sup>  
ANSVVER

To  
Mr. JOHN DURY  
His  
LETTER which he writ from the  
H A G U E,

To { Mr. Thomas Goodwin.  
Mr. Philip Nye.  
Mr. Samuel Hartlie.

Concerning the Manner of  
The Reformation of the CHURCH,  
and answering other matters of  
CONSEQUENCE.

And King JAMES his Judgement concerning the  
Book of Common Prayer.

ACTS 17. 30.

And the times of this ignorance God winked at; but now com-  
mandeth all men every where to repent.

*Written by a Gentleman of tried integrity.*

Hug: 17<sup>E</sup>

LONDON:

Printed Anno Dom. 1644.

AN  
ANSWER

To  
Mr. JOHN DRY  
His  
Letter which he wrote

H. A. G. A.

Mr. T. M. D. D.  
To  
Mr. T. M. D. D.

Concerning the  
The Reformation of the Church  
and answering other matters of  
Controversy

And King James's Judgment  
And the times of this age, and God's will  
mandate all their every part to the

Written by a Gentleman of

Aug. 17.  
Printed & sold by  
LONDON.

SIR,

**F**Or the satisfaction of your desire expressed in the Letter, I will first lay down some grounds, which I conceive to be agreeable to truth, and thereupon give you the Reason of my judgment and practice.

First, I conceive a visible Ministering Church, under the Gospel to be a Company of Believers, joining themselves together in the name of Christ, for the enjoyment of such Ordinances, and exercise of such spirituall government, as the Lord hath appointed for his worship and honour, and their mutuall edification.

This description doth sufficiently express what is intended.

An exact definition, such bodies are not so Capable of as some other things may be: Neither needs it when what is meant is fully understood by both Parties; therefore in such a Case to stick upon that, doth produce rather a Litigation about words and terms, then any satisfaction: If the truth of any thing herein be questioned that must stand or fall according to Scripture.

I call it a [Visible Ministering] Church to distinguish it from that Universall, which can be neither: except we will admit the Pope or some Image of him, some such humane device, to be it virtually, always to exist visibly, for the performance of such duties as Christ hath enjoined his Churches to perform upon all Occasions of Offence, or otherwise; And yet that will not serve, neither except Courts and Officers be allowed, even to the Apparitors as hands in all places to supply defects in this way.

I adde [Under the Gospel] because the Constitution under the Law was Nationall, the Officers, Ordinances and Places of Worship, all fitted to such a frame; and typically; which under the Gospel was changed as appeareth both by Christs institution, *Matth. 18.* and all the Apostles practice throughout in all places, who best understood our Saviours intention and meaning for the Constitution of Churches Evangelical being by him instructed and left authorised thereunto.

Se-



Secondly, The matter of this Church is a Company of Saints, such whom as the Apostle, so the Church that admits then or joyns with them ought to think it meet to judge of every one of them, that Christ hath begun a good worke in them and will finish it. The Apostles always stile them Saints, and faithfull Brethren, or the Church of such a place which is in God the Father and in the Lord Jesus Christ, Saints by Calling, sanctified in Christ Jesus, the Church Elected together with them, and such like titles applyable only unto men sanctified: That they ought to be such in profession will not be denied, that they ought to be what they professe is as evident. The power of the Church and the exercise of that power commanded by our Saviour, is for this end that Offences may be taken away, when men shall appear to be other then they make profession to be, and that they may be prevented so far as man can judge by keeping out false brethren, that they creep not in privily: the truly are to be admonished, and if upon admonition they will not reforme, Christ directeth what course shall be taken with them. And he who is to be cast out when he is known, ought not to be admitted could hee be knowne to be other then a Saint by the Church before he was received.

Thirdly, The Form of such a visible Church, I conceive to be the Relation, which by their mutuall consent is raised between them for Spirituall Ends, by which it is that they have power of jurisdiction: and may and ought to judge those that are within, 1 Cor. 5. 12.

Which jurisdiction no man can lawfully be subjected unto, but by his own agreement. The Superioritie of Jurisdiction either in things Spirituall or Temporall (if it be not naturall as the paternall) must be voluntarily subjected unto, or it is usurped and tyrannical: Therefore to raise this Relation which gives a power of judging, there must be a voluntary submission of themselves one to another testified by some Act, whether you will call it a Covenant, or Consent, or Agreement between fit Members for such ends.

This Consent and agreement ought to be explicate or the wel being, but not necessarily to the being of a true Church; for it may be implied by such constant and frequent Acts of Communion performed by a company of Saints joined together by colliabitation in Townes and Villages, as that the falling in of their spirits into this brotherly fellowship and communion in things spirituall is acted unto the true being of it, but for the want of the cleere and full expression thereof among themselves, the relation it raises, the power it gives them one over anoter, the dutie it obligeth them unto in the exercise of that power is obscurely and little apprehended, and lesse practised.

This I conceive to be the present state of most of the Churches in this Kingdome, which although they be true Churches (I do not mean it of the whole Towns, yet being too ignorant wherein that consisteth, and what power and priviledge they have and ought to exercise by it, they suffer themselves by usurpers to be deprived of the exercise of this power, and thereby a mixed multitude presse in among them to their own hardning, to the Churches levening, contracting guilt through neglect of their dutie to seperate the vile from the precious suffering sin to fret like a Gangreen; and to the great dishonour of Christ (who hereby is held forth through the negligence of the Church to be an Head unto such members in the eye of the World. There is besides through the same usurpation a yoke of bondage cast upon the Churches by the imposition of many humane devices, both upon Officers and Members, full of tyranny and Superstition; the suffering whereof will cause the Lord to have many things against them, but doth not unchurch them, since many wants and many corruptions may stand with the being of a true Church as all Experience sheweth. I expect hereupon to be demanded what Reasons I can give why Separation should be made from such Churches, which are acknowledged to be true Churches, although

with many wants and corruptions: In answering whereof I shall give you an account of that I undertook. And first, I say this word Separation is no such Bug-bear as many would make the world and themselves believe, who hang over head without differencing things or persons, or understanding that whereof they affirme, take it up and cast it abroad with as little Charitie as Learning.

Separation whereof we speak is either from the Communion of the Invisible Church, *Heb. 12.* the Generall Assembly and Church of the first-borne which are written in Heaven; or from this or that particular visible Churches Communion.

The first cannot be made but by denying the faith for the Requisites unto that Communion are Faith and Love, and this is a Separation as fearfull and terrible as they would or can make Separation to be.

The second consisteth in refusing to joine in the externall Communion of this or that particular Church, as in their Liturgies, publike Prayers, participation of Sacraments, and this Separation upon due Cause may be made without any more danger or ill Consequences, then there is in keeping our selves free from pertaking with other men in their sins, and being made, it neither separates those men who made it from the Communion of the Catholike Church, nor from internal Communion with the Saints of that particular visible Church, as they are Saints and Members of the Catholike Church, but only from the Corruptions of their Externall Communion, which they hold in that visible Church whereof they are.

Luther made a separation from the externall communion of all the Churches in the world, and hee with those that adhered to his doctrine in that separation did constitute Churches more pure, both in regard of their constitution, and exercise of externall communion, yet none but Papists or such in our times as linger after popery, and would be glad

glad of a Captain to lead them back again into Egypt, will accule him to have made a Schisme; and brand him with the odious name of a Schismaticke: For he seperated not from believers as believers, but from those corruptions, which were universally spread over all in the externall communion that then was held in the Christian world. And this hee was bound to doe, and others with him who believed his doctrine; if they would keepe themselves pure from the guilt of those common corruptions.

In the second place I answer that there is a necessity laid upon many, and it is (as I conceive) the duty of all that have light to see it, to seperate themselves from holding externall communion with many Churches here in England, although acknowledged true Churches, and that for these reasons.

First, Because such things are required of them to be performed if they will hold externall communion, as they cannot practise without sin.

Secondly, If they might be free for their own practise, yet they cannot perform that duty, which by Christs command lyeth upon them as members of a visible Church to performe and fulfil, that they may not contract guilt, and be leavened by the sinfull practises of fellow members.

For the first I wil instance in those things which being retained in these Churches, and enjoyned upon all, have been ever since the reformation of Religion opposed and witnessed against by the greatest Lights of this later age, both strangers and of our own Nation, yea and cast out by the purest, if not by all other reformed Churches, abjured as Antichristian by some, only these which hang between heaven and earth, and are still moving downwards towards the centre of their old superstitions, doe not onely retain them, but will suffer none to joyne in externall Communion with them, except they will approve and practice what they do. These are the usurping Hierarchie, and the popish

Ceremonies, the devices of men, the Ornaments and dresse of the Romish Whore, thought decent and fittest for to adorn Gods worship, not in my judgment at any time *tolerabilis ineptia* (in their use here) as one calls the Ceremonies, but at this time much lesse tolerable as they are maintained & pressed, the one not by Commission from the Magistrate but as a Superiour degree of Ministry by divine Institution, not esteemed to be *jure humano*; the other not as idle, empty Ceremonies, but serving to teach and expresse the inward affections of the heart: The white Linnen, what can that expresse, but Angelicall puritie; The Crosse hath its expression, and what it teacheth is given unto it, Constancie in Confession of the faith, kneeling in the act of Receiving urged as a Gesture of more reverence, and fitter for that Ordinance, then that which our Saviour used and thought Congruous to it. Unto these I will adde that Composition of a Divine publike worship by men, which they call the Publike Prayers of the Church, the Service book, containing the divine Service. *White* in his Epistle to the Archbishop of *Canterbury*, before his book against the Sabbath, styles it the universall Sacrifice, which amongst the Jews was the daily Offering, the Morning and Evening Sacrifice. This sheweth what apprehensions they have of it, and in what sense they strictly enioine that no part of it shall at any time be omitted, that so the Divine Worship which the Church hath set apart and consecrated unto God may be fully observed and performed; and then the Offering of God, the daily Sacrifice, wherein all have vote and interest is offered up: see his own words in the place, which is in the end of his Epistle.

*Now this Consecrate thing more holy then the singular and affected devotions of private Spirits, because devoted to God by the Church and State for his publike service, what is it but a device of man: a new Cart taken up from the Papists as the Israelites in imitation of the Philistims heretofore did to raise*



*the Levites who ought to have carried the Arke upon their own shoulders, and not suffered to be carried by beasts instead of men.*

The same thing is done here, Christ hath given gifts to men, that those gifts may be the foundation of Offices for the Edification of his bodie : He hath given Pastors and Teachers , and therefore the Gift of Teaching the Word of Wisdom, and the Word of Knowledge by the exercise of these gifts (in the severall administrations, whereto they serve) he will be honoured, and by an effectuall operation edifie his bodie : Those who are fitted for such Offices , and called to them, must therefore to these ends give themselves to prayer & to the Ministerie of the Word: In place hereof is brought in and enjoined to be used, this new Cart which a boy of 12 yeeres old may drive , even the meanest of the people if he will draw neer and fill his hand with this Service book, may be a Scribe instructed sufficiently, and furnished to bring forth what is here required , so that instead of Christs way for his owne honour and his Churches edification, here is mans way brought in instead of the Gifts which he giveth and furnisheth men with all to be exercised in the Ministerie: here is a composure and frame of Divine Service pieced up together into a body by some men , which must serve instead of Gifts to all Men, and for all Times , and be enjoined to be used without variation , as comming from the publike spirit of the Church, and thereby devoted. Heieby they doe not only set their Posts by Gods Posts, but they lay aside his, and enjoin theirs only to be used as fitter for the building.

If it be said Men are not prohibited to exercise the gift of prayer, nor preaching in their publike Ministerie. I answer they are expressly enjoined to use no Praiers but these consecrated Praiers of the Church in their publike Ministerie, and this is *de jure*, what ever in some places is done *de facto*. And again, if wee yield , that they have authoritie to consecrate and enjoin one form, which must not in a tittle be receded from, for sanctifying of some Ordinances, as in the administration of the Sacraments , they may with as good authoritie enjoin a set form for other Ordinances, as the preaching of the Word, and they have done so. .

For preaching I never yet saw substantiall reason given, that might shew a difference between these two, the taking authority to make a book of common publique Prayer to read which all shall be tyed to in the exercise of the function of pastor and teacher, instead of praying and the taking authority to make a book of common publique Sermons, and enjoyning all Pastors & Teachers, to read those instead of preaching. But if it be unlawfull to introduce and enjoyn a publike Homily book in place of the gift of teaching, it wil be no lesse unlawfull to bring in a book of common and publique Prayers, and enjoyn the same upon all Pastors and Teachers in place of the gift of prayer. Therefore as they have done the one they may with as good reason and authority doe the other: For if the reading of Homilies, commanded in place of preaching, and all other preaching prohibited doe appear unto us unlawfull, and in that case we should apprehend Gods Ordinance thrust out, and mans device brought in in place of it, I would see a reason given why we should not have the same apprehension of the other also, but that use and custome hath reconciled us to the one and not to the other.

Here to fall into a dispute of set forms of Prayers ingenerall, and indeavour, (as Master *Ball* and others doe) to prove that some set formes of Prayer, may in some cases by some persons be used, or to aske whether all directory Liturgies appointed in some other Churches, by way of direction only not of injunction (the Officers being left at liberty, and the Churches to make use of them, or not, as they see occasion, and as their own gifts may bee excited and helped thereby) be altogether unlawfull, is altogether besides the question, and rather changeth the state of the Question then answereth the Objection that is made against this (to use King *James* his words) ill translated Masbook, wherein some grosse things only are pared off, and that as being enjoyned upon all Churches, and thus pressed for such reasons, and with such respects and circumstances, for if this may not be used, the parties whom they seek to satisfie, receive no satisfaction by all that can be spoken of the other to induce them to use this.

In the second place, if men for their own praife, could bee free and dispensed withall for these particulars, yet there lyeth a duty upon every member of a visible Church, which hee is obliged to performe, or else he wil partake of the guilt of other mens sins, and this duty he shall not be suffered to performe.

This obligation lying upon every member in communion with a visible Church ariseth from the power of the keys, wherewith every visible Church, & every member thereof for his part is intrusted by Christ, and for the exercise of Church trust, as the whole body, so every particular member shall be accountable according to the neglect of duty therein,

For this end the Lord by the Apostles hath cast Evangelicall Churches into such bodies, as might conveniently meet together in one place, upon all occasions to exercise this power, as the Apostle directeth the Church of Corinth to doe, and blames them that they had not done their duty therein before, whereby it came to pass: that they were all leavened and became guilty, *1 Cor. 5.*

This was the constitution of all Churches that were Apostolicall; *Gal. 1. 22. 2 Cor. 8. 1. Gal. 1. 2.* The Churches of Judea, Churches of Macedonia, Churches of Galatia, and such Churches, *1 Cor. 14. 23. as might come together in one place, when the whole Church shall be come together in some place. 1 Cor. 5. 4.*

Other frames of Universall, Nationall, Provinciall, and such like visible Churches are mens Devices and Constitutions, serving for and tending to an Universall Vicar, being either the same or the Image thereof, standing upon the same grounds and reasons of humane policie, and cannot be always existent for the remedie of Offences & Scandals to be brought to them as Christ commandeth, but in a way of Antichristian usurpation by Courts, Chancellours, Commissaries, Officials, and such like Officers of the Kingdome of Antichrist, in imitation of earthly Kingdoms, whereof there is no footstep in Apostolicall direction or practice; but the cleane contrarie, as appeareth in the places forecited. But after their times the mysterie of iniquity soon brought forth, first, the foundations of this Tyrannie, and then by degrees the intire building. This power  
therefore

therefore being placed in the whole Church Officers & Members, and to be exercised when these are gathered together, and this Church such as may for that end come together in one place, as is evident out of 1 Cor. 5. 4. When this dutie is neglected, and such power not exercised upon due Occasions, according to the Commandement of our Saviour, the whole Church is guiltie and every Member, except that be done by particulars, which may keep them free from partaking in the guilt of such common neglect. I think it will not be denied but that the whole Church of *Corinth* was guiltie, and every particular Member involved in the common guilt of their negligence.

The dutie that lieth upon everie Church by Christs command, *Matth. 18.* *Is to cast out obstinate sinners who will not by the use of all due proceedings be brought to Repentance: This if they do not, but will endure those, who are evill, and impenitent in their evils, the Church bringeth a great guilt upon themselves, 2 Cor. 5. 8.* and that is the condition of most, if not of all the Churches in this Land.

The ways for particular Members to keepe themselves from being leavened and involved in the guilt of such common sins, are but two, Either first, the doing of that for their part, which is their dutie in such a communion; or secondly, if that will not be suffered, or will not prevaile to disclaim the holding of such communion, and join in a more pure.

The necessitie therefore that lieth upon particulars, who live in communion with such Churches, is, either to performe that which in such a case is their own dutie as Members of such Churches and interested for their parts in this power, which should be exercised according to the Commandement of the Lord to sepearate the vile, but by the Church is neglected; or else for their neglect also together with the rest, to be involved in the guilt of this common disobedience.

That which is their own dutie in such a case being equally intrusted, is, to exhort the rest to obedience, to be humbled and mourne for their Offences and Scandals given by parties offending, and ob-

Rinate,

stinate, and for the Churches neglect to apply that Remedy that Christ hath enjoined: to profess to the Church their owne readinesse to performe obedience to Christs command, if the rest of the Church will join with them; to protest against their disobedience if they refuse, either through negligent securitie, being puffed up with pride as the Church of Corinth, or through the base feare of man.

I thinke it will be granted that if any particular Member in the Church of Corinth, had done this in case of the Incestuous person, he had bin free, and no way involved in the guilt of that Church, which the Apostle chargeth them all with: For which the Apostle expresseth to have bin the dutie of all; if any particular for his part had performed the same as far as lay in him, & made publike confession of that truth, to the edification of the rest, professing against their disobedience, hee had not bin leavened for the leavening and corruptions in this case is not physcally, as one man receiveth the infection of the Plague from another, but onely morall; by reason of neglect of dutie; and the corrupting by ill example, working upon the same ill Principles of our evill Nature is (through the just judgement of God) a consequence of such neglect of dutie, which were it performed either in generall or in particular, as it is appointed for a remedy, so would it be a preservation: And I thinke such a particular Member or Members in such case might (as altogether unleavened) keep the Feast in sinceritie and truth, and with comfort and profit partake of the Ordinances, notwithstanding the sin and obstinacie of other Men, and the sin of that Church (in neglecting to cast them out) with which they are in Communion; yet with these Cautions.

First, that they be not otherwise pressed with Superstitions in the use of the Ordinances for their own practice.

Secondly, that if they cannot prevail with the Church (by their dutie so performed) to exercise that power that Christ hath given them for edification, and to keep his Temple undefiled, that the Members of Harlots may not still be held forth in profession to be the Members of Christ, one bodie with the rest, as partaking



of one bread, then that they leave such externall Communion which they hold with them, if they can joyn in communion with a purer Church, where they may bring more honour to the Lord Christ, and more comfort and edification to themselves and others with whom they doe walke in communion.

This I was willing to expresse by the way because it is usuall for men to fall into long disputes, and bring many arguments to prove that the Ordinances are not made lesse comfortable, or the partaking in them made sinfull to one man, because of the sins of other men who partake with them: They set up a man of straw to contend withall, and fight against what themselves have framed. It is not the sins of other men, as they are their personall nots that can cast guilt upon any but themselves, but it is the suffering of these sins and sinners to passe without such censure as the Lord hath appointed to be pronounced against them, by those whom hee hath invested with power to that end, which makes these sins the sins of the whole body, that so neglect their duty enjoyed them, and hereby a little leaven leaveneth the whole lump. So that they either deceive or are deceived that agitate with so much eagerneffe, this (as they say) strange opinion that another mans sins should hinder any from partaking comfortably in the Ordinances. It is not another mans sin that hindereth but their own (as they that will see may perceive, consisting in the neglect of what (upon his sinning) is there duty to doe, and not in any act by him committed.

*\* This  
discours  
was writ-  
ten some  
years since  
when the  
times  
were peri-  
cious.*

Now particular members are not suffered to discharge themselves by doing that duty which in such a case of the Churches neglect, doth ly upon them to performe, or if they will performe it to their own acquitting, and the Churches edifying whereof they are members, they are no lesse certain to run upon ruine in these times, then to prevail nothing at all with Churches so constituted, and consisting of such mixed multitudes as the most are.

Not to make such publique profession as they thinke their duty obligeth them unto, is to live in sin against conscience, and that is, against Christianity, to doe it to no profit and with certein ruine, when another way may be taken to prevent the sin and avoid the danger.

danger is against Christian wisdom: therefore there is a necessity that doth ly upon many to disioyne themselves from being members of diuers Churches in this Kingdome, that the obligation which by reason of such a relation will ly upon their conscience may not presse them when they cannot discharge the same, and to unite themselves in membership and communion, where they may in doing and submitting themselves mutually unto all that Christ enjoyeth them, for his honour and their edification exercise a Communion in the use of all the Ordinances, free from the mixture of humane inventions, and antichristian usurpations.

Suppose a congregation in this Land, some Towne or Parish (to speak common-road language) wherein a company of godly men (Saints all) so far as man can judge had united themselves together by mutuall consent to walke in all the Ordinances and wayes of the Lord, without admitting the Linfy-woolse mixture of any humane invention, and with resolution not to be the servants of men, but to call off their yokes in things spirituall, and exalt the Lord alone, to rule and judge in them and by them according to the guidance of his word, if finding this society, and their course fully to answer the perswasion of my heart concerning the way of God: I should change my habitation, and take a house in that Town that I might thereby ioyne my selfe to this company in Church fellowship, because this is your darke and ignorant way of falling into fellowship here in this Land, there would be no complayning no out cry of seperation, no whispering and muttering of forsaking the mother Church, no writing up and down to intimate the great fear there was of sedition and seperation, and the scandall that would arise from thence, and yet I should come out thereby from holding external Communion with one Congregation whose external communion I saw so many corruptions lo weaved into that I could not hold it and be free from them, and ioyne my selfe

in communion with another, who exercised a Communion between themselves free from such corruptions and bondage; And should I or others doe any more but the same thing it in one street of a Towne we should joine our selves together in Communion for spiritual ends, and sepearate our selves from the externall communion which is held in another, burthened with many superstitions, and submitting themselves to beare the yoke of bondage imposed by men, who Lord it over them in things spirituall, and all this without breaking off from internal Communion. Will any Saint amongst them, consisting in the imbracing and holding the doctrine of the same true faith and obedience, but separating alone from their corruptions and continuance in disobedience. Whereunto then serveth the raising of so much noise, and clamour, of seperation, but to give up friends into the hands of enemies.

I have in my plain way endeavoured to express my judgement in these particulars, desiring to be always ready to open mine eyes to receive further light from whomsoever it shall be shewed unto me. in the mean time I must walke according to that I have accepting no mans person, nor giving flattering titles to man, as is said in *Job*.

I pretend not to so much Scholerchip, that you should require of me exactnesse in Method or Expression: therefore I pray you stick not upon some Expressions which you may conceive not so meet to winnow and fanne them by Scholastic wit. Neither quarrell me for a loose discourse: I rest satisfied with expressing my self to be understood; But if there be any beg'd Principles or Grounds wanting proof, or any thing inferd from Grounds too weak to maintain the same, stay upon these and make that appear unto me, and I shall either make them good, and able to stand upon solid foundation (at least to my apprehension) or quit them: Any other way of answer but this only will be received by mee as the fruit

fruit of an acute wit, much exercised in Controversial writing, and work no other effect.

I expect upon your answer to be put to make good these two.

First, The Constitution of a visible Church under the Gospel.

Secondly, the power wherein will consist *Cardo Quæstionis*, all turning about upon the determination of these.

I shall make appear what I have said, I hope not to be the fancy of M. *Jacob* (as you please to say) a learned man deserving not to be slighted) nor of any man, but the truth of God having ground in his Word, and embraced for such not by Shrubs in Learning, as some may be thought to be, but by the strongest and tallest Cedars of Lebanon for Learning and Pietie.

FINIS.

*Errata. Page 4. line 30, for eternal read external.*

fruit of an active wit, much exercised in controversial writing, and work no other effort.  
I expect upon your answer to be put to make good these

two.

First. The Constitution of a visible Church under the Gospel.

Secondly, the power thereof wherein will consist Church Government, all turning about upon the determination of

I am much obliged what I have said, I hope not to be the fault of Mr. Jacob (as you please to say) a learned man deserving not to be ill used) not of any man, but the truth of God being ground in his Word, and embraced for such not by ships in Learning, as some may be thought to be, but by the strongest and tallest Cedars of Lebanon for Learning and Power.



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AN

22

# ORDINANCE

*H. Bussell* OF THE  
Lords and Commons

Assembled in

## PARLIAMENT.

For Execution of

### Martiall Law,

According to the meaning of this Ordinance,  
to continue for the space of four Moneths from  
the date hereof.

Together with the Names of such Commis-  
sioners as are appointed for the Execution thereof.

16. August, 1644.

Ordered by the Commons in Parliament, That  
this Ordinance be forthwith printed & published.

*Henry Elsyng, Cler. Parl. D. Com.*

Printed for *Edward Husbands*, August 17.

ORDINANCE

Lords and Commons

TARILLAMENT



Together with the Names of the Members  
of the House of Commons

Ordered by the Commons in Parliament  
This Ordinance be forthwith printed & published

Printed for Edward Smith and Augustin



August 16. 1644.

An Ordinance of the Lords and Commons assembled in Parliament, for execution of Martiall Law, according to the meaning of the Ordinance, to continue for the space of four Moneths from the date hereof.

**B**E it Ordained by the Lords and Commons assembled in Parliament, and by authority of the same, That Robert Earl of Essex, Captain Generall of the Forces raised by the authority of Parliament, Algernon Earl of Northumberland, Henry Earl of Kent, Philip Earl of Pembroke, William Earl of Salisbury, Oliver Earl of Bullingbrook, Edward Earl of Manchester, Basil Earl of Denbigh, William Lord Viscount Say and Seale, Philip Lord Wharton, Dudley Lord North, William Lord Grey of Werk, John Lord Roberts, Philip Lord Lisle, Sir William Waller, Sir Arthur Hasleing, Sir John Corbet, Sir John

A 2

John Barnfield, **Sir** Henry Heyman, Colonell  
 Alexander Popham, Col: Stapeley, Col: White-  
 head, Col: Morley, Col: Purefoy, Col: Ven, Ed-  
 ward Bainton **Esq**; Col: William Jephson, Col:  
 Alexander Rigby, Tho: Arundell **Esq**, **Serge-**  
**ant Major** Generall Skippon, **Sir** Nathaniel  
 Brent, Doctor Tho: Eden, John Bradshaw **Esq**;  
 William Steele **Esq**; **Sir** James Harrington,  
 Col: Brown, Col: West, Col: Charls Fleetwood,  
 Col: William Strode, Col: Turner, Col: Manwa-  
 ring, Col: Whitchcote, Col: Pyndar, **Lieutenant**  
 Col: Welden, **Lieutenant** Col: Underwood,  
**Lieutenant** Col: Wilson, **Major** Salloway,  
**Major** Titchborn, Col: Humfrey, Col: Player,  
 Col: Prince, Col: Harfnet, **Major** Camfield,  
 Molyns, Col: Owen, **Lieutenant**  
 Col: Web, **Lieutenant** Col: Bradley, or any  
 Twelve or more of them, whereof such of  
 the Members of either House of Parlia-  
 ment, as have Commission and com-  
 mands in any of the Armies or Garrisons,  
 and **Sir** William Waller, **Sir** Arthur Haslerig,  
**Sir** John Corbet, **Sir** Henry Heyman, Col:  
 Alexander Rigby, Col: William Jephson, Col:  
 Ven, **Sir** Nathaniel Brent, alwayes to be  
 Three, shall be Commissioners, and shall  
 have

have full power and authority to hear and determine all such causes as belong to Military cognizance, according to the Articles in this present Ordinance mentioned; And to proceed to the Tryall, Condemnation, and Execution of all Offenders against the said Articles, and to transfer upon the Offenders such punishment, either by Death or otherwise corporally, as the said Commissioners or the major part of them then present shall judge to appertain to Justice, according to the nature of the Offence, and Articles here ensuing:

I. NO persons whatsoever shall from henceforth voluntarily repair or go from the Cities of *London* and *Westminster*, or from any other parts of the kingdom, under the power of the Parliament, unto the person of the King or Queen, or Lords of the Counsell abiding with him or her, or to any Commander or Officer of the Kings Army, or shall give or hold any Intelligence by Letters, Messages or otherwise with any in Arms against the Parliament, without consent of both Houses of Parliament, or the Committee appointed by Ordinance of Parliament for managing the war, the Lord Generall of the forces raised by the two Houses, or from the respective Officers that shall Command in chief any of the said forces, upon paine of death, or other Corporall punishment at discretion.

II. Whosoever



II. Whosoever hath or shall Plot, Contrive, or endeavour the betraying, surrendring, or yielding up to the Enemy, or hath or shall contrary to the rules of W. u. surrender, yield up or betray any Cities, Townes, Ports, Magazines, or forces which now are, or hereafter shall be under the power of the Parliament, shall be punished with death.

III. No Person or Persons whatsoever not under the power of the Enemy, shall voluntarily relieve any Person being in Armes against the Parliament, knowing him to have been so in Armes, with any money, victualls, or Ammunition, upon paine of death or other corporall punishment at discretion, or shall voluntarily and knowingly harbour or receive any being in Armes as aforesaid, upon paine of punishment at discretion.

IIII. No Officer or Souldier shall make any mutinous assemblies, or be assisting thereunto upon paine of death.

V. No Guardian, or Officer of any Prison, shall wilfully suffer any Prisoner of War to escape under paine of death, or negligently under paine of imprisonment, and further punishment at discretion.

VI. Whosoever shall voluntarily take up Armes against the Parliament, having taken the Nationall Covenant, shall dye without mercy.

VII. Whatsoever Officer, or Commander, hath or shall desert their trust, and adheare to the enemy, shall dye without mercy.

And

And it is hereby further Ordained by the  
 authority aforesaid, that the said Commis-  
 sioners, or any twelue or more of them,  
 whereof such of the Members of either  
 house of Parliament as have Commis-  
 sions, and commands in any of the Armies  
 or Garrisons, and Sir William Waller, Sir Ar-  
 ther Haslerig, Sir Iohn Corbet, Sir Henry Heyman,  
 Colonnell Alexander Rigby, Col. William Iephson,  
 Col. Venn, Sir Nathaniell Brent, attuaies to be  
 thre, shall be authorized from time to time  
 so often as they shall thinke fit, or shall be  
 ordered thereunto by both or either house  
 of Parliament, to sit in some convenient  
 place within the cities of London and West-  
 minster, or Lines of Communication, and  
 to appoint a Judge Advocate, a Proboost  
 Martall, and all other Officers needfull.  
 And it is hereby further Ordained, that all  
 Mayors, Sheriffs, Justices of Peace, Con-  
 stables, Bailiffes, and other Officers shall  
 be aiding and assisting to the said Commis-  
 sioners in the execution of the premises;  
 and that the said Commissioners, and eve-  
 ry of them, and all and every other Person  
 and Persons, that shall be aiding and as-  
 sisting

II. Whosoever hath or shall Plot, Contrive, or endeavour the betraying, surrendring, or yielding up to the Enemy, or hath or shall contrary to the rules of W. w. surrender, yield up or betray any Cities, Townes, Ports, Magazines, or forces which now are, or hereafter shall be under the power of the Parliament, shall be punished with death.

III. No Person or Persons, whatsoever not under the power of the Enemy, shall voluntarily relieve any Person being in Armes against the Parliament, knowing him to have been so in Armes, with any money, victuals, or Ammunition, upon paine of death or other corporall punishment at discretion, or shall voluntarily and knowingly harbour or receive any being in Armes as aforesaid, upon paine of punishment at discretion.

IIII. No Officer or Souldier shall make any mutinous assemblies, or be assisting thereunto upon paine of death.

V. No Guardian, or Officer of any Prison, shall wilfully suffer any Prisoner of War to escape under paine of death, or negligently under paine of imprisonment, and further punishment at discretion.

VI. Whosoever shall voluntarily take up Armes against the Parliament, having taken the National Covenant, shall dye without mercy.

VII. Whosoever Officer, or Comander, hath or shall desert their trust, and adhere to the enemy, shall dye without mercy.

And

And it is hereby further Ordained by the  
 authority aforesaid, that the said Commis-  
 sioners, or any twelve or more of them,  
 whereof such of the Members of either  
 House of Parliament as have Commis-  
 sions, and commands in any of the Armies  
 or Garrisons, and Sir William Waller, Sir Ar-  
 ther Haslerig, Sir John Corbet, Sir Henry Heyman,  
 Colonel Alexander Rigby, Col. William Iephson,  
 Col. Venn, Sir Nathaniell Brent, allwaies to be  
 thre, shall be authorized from time to time  
 so often as they shall thinke fit, or shall be  
 ordered thereunto by both or either House  
 of Parliament, to sit in some convenient  
 place with'in the cities of London and West-  
 minster, or Lines of Communication, and  
 to appoint a Judge Advocate, a Provost  
 Marshall, and all other Officers needfull.  
 And it is hereby further Ordained, that all  
 Mayors, Sheriffs, Justices of Peace, Con-  
 stables, Bailiffes, and other Officers shall  
 be aiding and assisting to the said Commis-  
 sioners in the execution of the Premises;  
 and that the said Commissioners, and eve-  
 ry of them, and all and every other Person  
 and Persons, that shall be aiding and as-  
 sisting

liking to them in the execution of the promises, shall be saved harmlesse and indemnified for what they shal do therein by authority of Parliament, provided nevertheless that no Member of either Houses of Parliament, or Assistants of the house of Peeres shall be questioned, or tryed before the Commissioners appointed by vertue of this present Ordinance, without assent and leave first had and obtained of both Houses of Parliament.

And be it also provided, that this present Ordinance, and the authority hereby given, and appointed to the Persons hereby nominated, shall endure and have continuance for four moneths from the making hereof.

Provided that this Ordinance for any offence hereafter to be committed shall not take place, or be of force untill eight daies after the publication hereof, any thing in this Ordinance to the contrary notwithstanding.

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FINIS.

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R<sup>p</sup> London  
K.

## The true Informer.

Continuing a Collection of the most Speciall and Observable

## P A S S A G E S,

from Sheffield Castle, Welchpoole, Dennington-Castle, Oxford, Newbury, Wareham, Banbury, Cornwall, Ireland, and other parts of His Majesties Dominions.

From Saturday August 10. to Saturday August 17. 1644.

The taking of Sheffield Castle in Yorkshire by the Earle of Manchester's Forces, and therein one Demiculverin, 500. Armes, and forty barrells of powder. A Letter from the L. Inchiquin in Ireland to His Majesty, read in the House of Commons on Friday last. The summons sent to Dennington Castle, and the Answer of Col. Boys Governor thereof. The Letter from Sir Thomas Dallison to P. Rupert, which was found in his pocket when he fled from Welchpoole without his breiches. The Ordinance for a Councell of Warre yesterday passed, and fully agreed on by the House of Peeres.

with his own hand. I have not time to write more at present. I am, Sir, your most Obedient Servant, J. W.

**I**N the first place give me leave to give you an Account of some proceedings of the ever-repowned Lieutenant-Generall Assheton, Lieutenant General to Sir William Waller, in his going towards the West, in regard they have been omitted by others. On Monday July 29. he came before Dennington Castle neere Newbury in Berkshire, with between three and foure thousand horse and Foot: at their entrance into Newbury they took divers of the straglers of Dennington Castle, and

and on Wednesday following they drew up both horse and Foot against the Castle, and without Summons fell on a Barne wherein the Governour of the Castle had placed some Musquetiers, which our Forces gained, beat out the enemy, and took divers of them prisoners. After which the Lievtenant-Generall sent a Summons unto the Castle in these words.

For the Governour of Dennington Castle.

Sir,

**I** Demand you to render to me Dennington Castle (of which you are now Governour) for the use of the King and Parliament: If you please to entertaine a present Treaty, you shall have very honourable Conditions: My desire to spare blood makes me propose this. I desire your present answer.

July 31. 1644.

Jo. Middleton.

This Summons was no sooner received by the Governour, but instantly he returned this Answer.

For Lievtenant-Generall Middleton.

Sir,

**I** Am intrusted here by His Majesties expresse Command, and have not as yet learned to obey any other then my Sovereigne; so spare bloud you may do as you please: but as for my selfe, and those that are here with me, We are fully resolved freely to venture ours in maintaining What We are here intrusted with; which is the Answer of

Dennington Castle,

Your servant,

July 31. 1644.

John Boys.

After this Answer received, the said Lievtenant-Generall drew up his Foot with scaling-ladders, and other provisions, dividing themselves in three severall places, at last the enemy fired the barne, whereupon our souldiers that were in it came forth, and the rest, in regard they had not great peeces to batter the Castle, retreated with the losse of six common souldiers, and a Lievtenant, concerning whom the Governour of the Castle, conceiving he had gotten a great prize (though he lost three for one) sent a Drum to the Lievtenant Generall with this Message.

For

## For Lievtenant-Generall Middleton.

Sir, Christian charity requires me to give you notice that I have many bodies of yours which I cannot accommodate with Christian buriall, as likewise many of your wounded men, which I know not how to dispose of. This I thought good to give you notice of, that you might take some course for them accordingly.

July 31. 1644.

Your servant, John Boys.

To this Message the Lievtenant-Generall sent this Answer.

I conceive no inherent holinesse to be in any place, or buriall, for all earth is fit for that use: in that you say, you have no accommodation for our wounded men, who are your prisoners, if you please to exchange them, quality for quality, I shall take it as a curse if done to

July 31. 1644.

Sir, Your servant, Jo. Middleton.

On Munday following, the valiant Lievtenant Generall having before received a command for his march toward the West, and other Forces being designed for the reducing of that Castle, accordingly advanced Westward with 3000. Horse, intending to march towards the Reare of his Majesties Army, but in regard there were some of the Westerne Forces (which he thought would be considerable to joyne with him in that designe) set downe before Warcham he joynd with them in that siege, and had the Towne surrendred unto him in a short time after his coming before it: and Lievtenant Collonell O-Brian, with 400. of his English-Irish Souldiers that came out of Ireland, have taken an Oath to goe back into Ireland, to Corke, in the province of Munster, to joyne with the Lord Inchequin and others there, in assistance of the Protestants against the Irish Rebels, and the rest being about 100. are gone some to his Majestie, and others are come in, and joynd themselves to the Parliament. Our Forces took ten peeces of Ordnance, six Murderers, three hundred Muskets, forty barrells of powder, (in this Garrison) besides much armes and ammunition: and many of the Forces which before were under Colonell Sydenham, and Sir Anthony Ashley-Cooper, Knight and Baronet, who was Field-Marshal of the said Forces, are now joynd with Lievtenant-Generall Middleton, who is since marched towards Cornwall, but the said Sir Anthony is since come to London.

The ever-renowned Colonell *Maffie*, Governour of Gloucester, is also as yet in towne; he came into the House of Commons on Wednesday last, he brought with him to town Sir *W. Morton*, Governour of Shudely Castle, sometimes a Barrister of the inner Temple, who was by Order of Parliament committed prisoner to the rest of his fellow-Malignants in Ely-house.

Northampton.

In the next place I must not omit a valiant exploit lately performed by that Gallant and magnanimous Gentleman, Captaine *Clarke*, one of the Captaines belonging to the Garison at Northampton, who about a fortnight since drew up his Troope of Horse betwixt Nethercote and Banbury, and faced that Towne, whereupon Lieutenant *Middleton* (of the Earle of Northhamptons Regiment) drew out the like number from the Castle, who facing one another, there presently grew a challenge between the two Commanders, that their men should stand at a distance, and they two try it out by themselves. This being accepted, the two Commanders encountered one another, but neither of their Pistolls taking fire, they fell instantly to the Sword, whereat Captaine *Clarke* seemed the better Souldier, which Lieutenant *Middleton* perceiving, he laboured to get off, and to flye away, whereupon the said Captaine *Clarke* having before received a small wound, abhorring that there should be such a base and degenerate spirit reside in any one that profest himself to be either a Souldier or a Gentleman, violently threw his Pistoll at him, which what impression it made upon his backe, the Lieutenant himself is best able to testifie; the said Captaine had also overtaken him, but that he was rescued by some of his Souldiers.

Colonell *Fines*, Major *Lidcore*, with some of the Coventrey and Northampton Horse, continue still before Banbury Castle, and the Northampton Foote are ready to march at an houres warning, and their Ordnance readie mounted, onely expecting some of Major Generall *Browne's* Foote to be in a readinesse to assist them in that Service.

Oxford.

There have been many relations formerly concerning the cruelty and tyrannie of *Smith*, the Provost Marshall of Oxford, I shall give you an account of the cruell most inhumane and usage of one

Master

Master Thomas Allen, a Scrivener here the Mouth at Aldersgate, who about a Moneth since, went to Oxford with his wife, to see some of his wifes friends, but a little after he had been there, hee tooke his leave of his wife and told her, that he would but deliver a Letter which he had about him, and come againe to her presently, but howe ever, he was taken as a spy and laid in the duncion and wrack't by the command of the Provost Marshall severall times, so inturmanely, that he died thereof, were but two or three of those that come from Oxford into London used in this kinde, the Kings Declarations, Speeches, Aulicus, and other malicious invectives against the Parliament, would not be so frequently published.

Since the beginning of this Weeks Intelligence our Informer hath received a true Copie of the Articles concerning the surrender of Wareham, which for better satisfaction I shall here insert.

- 1 That the Town, Ammunition and Ordnance therein be delivered to Lieutenant Generall Middleton, by one of the clock in the afternoon for the use of the King and Parliament.
- 2 That the Officers march away with their Colours Flying, Drummes beating, Marches sighted, and bullets in their mouths.
- 3 That all Officers and Souldiers, enjoy freely their Armes, Horse, Bag, Baggage, and what ever else belongs to them.
- 4 That immediately after the surrender of the Towne, the Officers, and Souldiers, be maintained at the King and Parliaments Charge.
- 5 That there be a timely provision made for their speedy conveying into Ireland.
- 6 That before they leave this County, they receive one moneths pay, and provision for their men untill it be paid, and that the above named Officers and Committee use all possible meanes to the Parliament, before their embarking for Ireland, that they may receive two moneths pay now of their arrear due for their service in Ireland.
- 7 That the Major, and what other Officers and Souldiers are with him shall be received with the same termes with us.
- 8 That the inhabitants of the Towne of Wareham, and all other of the County that repaired thither, may (whether they be absent or present) have libertie to enjoy and dispose of their estates according



ing to the law of the Land, paying all contributions as all other Townes, in obedience to the King and Parliament.

9 That all those *Irish* Recusants that are desirous to serve in the Kingdome, are to have a safe Convoy, to Bristol or any part of the Kings Army, without their Armes.

10. That there be no Plundering, Seasing upon any mans goods or person.

11 That all the inhabitants of the Towne that have a desire to remove to any other place may have free liberty and sufficient time for conveying their goods.

12 That all persons of either side be released, and capable of the same condition.

13 That for security of performance of these Articles, they may have the hands of the forenamed Officers, and Committee to the same.

14 That till this be perfected and agreed upon there be a cessation from acts of hostility on both sides.

*John Middleton, A. A. Cooper.*

*Henry Bryan, John Fitz-James, W. C. Ipsen, John Bingham.*

On Saturday about ten of the clock our Forces entred Warham, and there they took in the Town ten Peece of Ordnance 300. Muskets, a good quantity of Match, 6 Murderers, abundance of pikes, much shot, 40. Barrels of powder, divers other Armes, and other Ammunition good store.

The Towne with the Magazine, and Forces therein is left in the hands of the Committee for the County. viz.

*Col. Fitz-James, Sir Aub. Cooper, Rob. Butler Esq. Francis Chetly Esq. Col. Brewen, Job. Browne Esq. Col. Bingham, Col. Sidenham.*

*Pembrokeshire.*

The intelligence out of the West imparts much of the successful proceedings of our forces in those parts, under the command of Captaine *Swanley* and others, who lately entred into Glamorganshire, and regained many of the Forts and Townes, which the enemy had lately taken there, brought away 1500. head of cattell from the enemy, and returned with very little losse.

*Westminster.*

On Thursday last August 15. the Lord Warresfen who brought

the Propositions for peace out of Scotland, delivered them from the Parliament and Estates of Scotland, to the Committee of both Kingdoms, and they to the House of Parliament, from whom they wilbe sent with all convenient speed to his Majesty, so that if his Majesties inclination and desire be so earnest for peace, the most effectuell and speedie meanes for the obtaining thereof will be therein propounded.

*Cornwall.*

For the three Letters, (one from his Majestie dated from Liscard, August 6. the other from Prince *Maurice* and the Earl of *Brainford*, and the third from *Goring*, *Wentworth*, *Hopton*, and all the West Commanders of his Majesties Army) directed to his Excellencie the Earle of *Ffex*, I shall not need to make any repetition of them, but only observe, that whereas their charges were with paper pellets, under fained pretences and circumventions of peace and compliance with his Majestie, his Excellencie desired rather to returne them a Volley of shot. and to answer them in powder and bullets, then to make any further reply to the three Letters, but only what was contained in three lines: *That he had no Commission to treat, and so betray the trust reposed him by the Parliament, by complying with His Majestie, he would not doe it.*

Friday, August 9. the Kings Army faced his Excellencies Army, his Excellencie drew forth a partie of Horse, and fell on the enemies Horse in the front, routed those horse, and tooke some prisoners, but the whole bodie of the Kings Army retreated.

*Welchpoolle.*

I shall not again recite the service performed by Sir *Thomas Middleton*, Major Generall of the North of Wales, at Welchpoolle, where he took 140. of the best horse of *P. Ruperts* Regiment, and 60 prisoners, forced the rest to flie to the Lord *Powis* his Castle, halfe a mille from the town, Sir *Thomas Dallison*, who was Commander of that partie, fled away without his breeches, in the pocket whereof this following Letter was found, which was intended to be sent to *P. Rupert* that morning.

SIR,

I Have had 113. Coats and Caps for Foot-souldiers in the house of my Lord *Powis*, an 100. of which are blew, which will serve very well for your Highnesses Regiment of Foot. The rest are green, which may serve for Col. *Syliers*. There was also 3. or 400. yards of cloth which may serve to make coats or cloaks for your Highnesse Regiment of Horse. I am requested to let your Highnesse know, that he will dis-

pose

pose both of the coats and cloaks at your pleasure. He makes express-  
 ion to be exceedingly desirous to serve your Highnesse, and he assures  
 me, he will imploy all his power to that purpose. The generall Ren-  
 droux of the Gentlemen of the Countrey shall be to morrow, about our  
 Arrearages, and for the providing our Quarters. The Regiment of  
 your Highnesse is for the present very weak in Horse, and we have  
 lost many, by reason of the great march which we have had. There are  
 foure Troopes quartered within Welchpoole, and the rest accommo-  
 dously as they can thereabouts, without being exempted from keeping  
 guard or standing sentinell. I feare to receive the like blow suddenly  
 as those did lately that were at Shrewsbury. All our Horse are a  
 grasse in the day time, and in the night we fetch them in, with many  
 other services which we are constrained to continue, notwithstanding  
 our weak estate where we are: so that we do daily expect supplies  
 from your Highnesse, which I beseech you most humbly to consider, and  
 so remaine in the quality of

*A most humble Servant and Officer to your Highnesse,*

Poole Aug. 4.

Thomas Dalton.

On Friday August 16. the Copie of the Letter sent from the Lord  
 Inchiquin from Cork in Ireland, to his Majestie, was read in the House  
 of Commons, wherein he declares to his Majestie his resolution to  
 oppose the Irish Rebels, and to maintaine, defend, and preserve the  
 province of Munster from them, and therefore humbly beseeches his  
 Majestie to call in the Proclamation, wherein he termes them his sub-  
 jects, and to proclaim them (as indeed they are) blood-thirsty and  
 cruell Rebels.

Also the same day the Lords passed the Ordinance for a Council  
 of War to be held for the punishment of offenders and Delinquents,  
 which is to continue for foure moneths, and the Commissioners  
 therein named have power to passe judgement, and to punish and ex-  
 ecute offenders according as shall be adjudged and determined by a-  
 ny twelve or more of them, whereof such of the Members of either  
 House of Parliament, as have Commissions and commands in any of  
 the Armies or Garisons, and Sir Nathaniel Brent alwaies to be there.

Sheffield.

The forces of the Earl of Manchester are now possessed of Shef-  
 field Castle in Yorkshire, the enemy therein marched away with  
 their Armes, Horse and Pistols, they tooke in the Castle one Dem-  
 culverin, 500. Armes, and 40. barrells of powder.

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# ORDINANCE

*As Enforced* OF THE  
LORDS and COMMONS

Assembled in PARLIAMENT:

For the speedy establishing of a

## Court Martiall

Within the Cities of *London, Westminster,* or  
Lines of Communication.

Together with the names of such Commissioners as  
are appointed for the Execution thereof.

Now published according to the Originall, by  
reason of some mistakes in the former  
Impression.

Die Sabbati 17. August. 1644.

**O** Rdered by the Lords in Parliament assembled, that  
this Ordinance of Martiall Law be printed accor-  
ding to the Originall, and forthwith published.

Ioh. Browne Cler. Parliamentorum.

London printed for *Iohn Wright*, in the old Bayley.

August 19. 1644.

AN  
ORDINANCE  
OF THE  
LORDS and COMMONS

Assembled in PARLIAMENT

For the speedy establishing of

Court Martial

Within the Cities of London, Westminster, or  
Lines of Communication.

Together with the names of such Commissioners  
as are appointed for the Execution thereof.

Now published according to the Original, by  
reason of some mistakes in the former  
impression.

The Sabbath 17. August. 1644.  
Printed by the Lords in Parliament assembled, in  
this Ordinance of Martial Law being annexed  
to the Original, and therein published.  
John Browne Cler. Parliamentarium.

London printed for John Wright in the old Bailey.  
August 16. 1644.





Die Veneris 16. Aug. 1644.

An Ordinance of the Lords and Commons,  
assembled in Parliament, for execution of  
Martiall Law, to continue for the space  
of foure moneths.

**B**E it Ordained by the Lords and  
Commons assembled in Parliament,  
and by Authority of the same, That  
Robert Earle of Essex, Captaine Ge-  
nerall of the Forces raised by the Authority of  
Parliament, Algernon Earle of Northumberland,  
Henry Earle of Kent, Philip Earle of Pembroke,  
William Earle of Salisbury, Oliver Earle of Bulling-  
brook, Edward Earle of Manchester, Basil Earle of  
Denbigh: William Lord Viscount Say and Seale,  
Philip Lord Wharton, Dudley Lord North, William  
Lord Grey of Werk, John Lord Roberts, Philip  
Lord Lisle, Sir William Waller, Sir Arthur Hasle-

rig, **Sir** Iohn Corbet, **Sir** Iohn Barnfield, **Sir** Henry Heyman, **Colonell** Alexander Popham, **Colonell** Stapley, **Colonell** Whitehead, **Col.** Morley, **Col.** Purfoy, **Col.** Ven, Edward Baynton **Esquire**, **col.** William Iephlon, **Colonell** Alexander Rigby, Thomas Arundell **Esquire**, **Serieant Major** Generall Skippon, **Sir** Nathaniel Brent, **Doctor** Thomas Eden, Iohn Bradshaw **Esquire**, William Steele **Esquire**, **Sir** Iames Harrington, **Colonell** Brown, **Colonell** West, **Colonell** Charles Fleetwood, **Col.** William Strode, **Col.** Turner, **Col.** Manwaring, **Col.** Whitchcote, **col.** Pyndar, **Lieutenant Col.** Welden, **Lieutenant col.** Vnderwood, **Lieutenant col.** Wilton, **Major** Sallovay, **Major** Tichborn, **col.** Humphrey, **col.** Player, **col.** Prince, **col.** Harner, **Major** Camfield, William Molins, **col.** Owen, **Lieutenant col.** Web, **Lieutenant col.** Bradley, or any twelue or more of them, whereof such of the Members of either house of Parliament, as have commissions and commands in any of the Armies or Garrisons, and **Sir** Nathaniel Brent alwaies to be Thre, shall be commissioners, and shall have full power and authority to hear and determine all such causes as belong to Military cognizance, according to the Articles in this present Ordinance mentioned; And to proceed

ceed to the Tryall, Condemnation, and execution of all offenders against the said Articles, and to inflict upon the Offenders such punishment, either by Death or otherwise corporally, as the said commissioners or the major part of them then present shall iudge to appertain to Justice, according to the nature of the Offence, and Articles here ensuing:

I. **N**O person or persons whatsoever, shall from henceforth voluntarily repaire or go from the Cities of London and Westminster, or from any other parts of the Kingdome, under the power of the Parliament, unto the person of the King or Queene, or Lords of the Counsell abiding with him, or her, or to any Commander or Officer of the Kings Army, or shall give or hold any Intelligence by Letters, Messages, or otherwise, with any in Armes against the Parliament, without consent of both Houses of Parliament, or the Committee appointed by Ordinance of Parliament, for managing the war, the Lord Generall of the forces raised by the two Houses, or from the respective Officers that shall command in chiefe any of the said forces, upon paine of death, or other Corporall punishment at discretion.

II. Whosoever hath, or shall plot, contrive, or endeavour

deavour the betraying, surrendering, or yeelding up to the Enemy, or hath, or shall, contrary to the rules of Warre, surrender, yeeld up or betray any Cities, Towns, Forts, Magazines, or forces which now are, or hereafter shall be under the power of the Parliament, shall be punished with death.

III. No person or persons whatsoever nor under the power of the Enemy, shall voluntarily relieve any person being in Armes against the Parliament, knowing him to have beene so in Armes, with any Money, Victuals, or Ammunition, upon paine of death or other corporall punishment at discretion, or shall voluntarily and knowingly harbour or receive any being in Armes as aforesaid, upon paine of punishment at discretion.

IV. No Officer or Souldier shall make any mutinous Assemblies, or be assisting thereunto, upon paine of death.

V. No Guardian or Officer of any prison, shall wilfully suffer any prisoner of War to escape under paine of death, or negligently under paine of imprisonment, and further punishment at discretion.

VI. Whosoever shall voluntarily take up Armes against the Parliament, having taken the Nationall Covenant, shall die without mercy.

VII. Whatsoever Officer or Commander, hath, or shall desert their trust, and adheare to the enemy, shall dye without mercy.

And

And it is hereby further Ordained by the Authority aforesaid, that the said Commissioners, or any twelue or more of them, whereof such of the Members of either House of Parliament as haue Commissions and Commands in any of the Armies or Garrisons, and Sir Nathaniel Brent, alwaies to be thre, shall be authorized from time to time so often as they shall thinke fit, or shall be ordered thereunto by both or either House of Parliament, to sit in some convenient place within the cities of London, Westminster, or Lines of Communication, and to appoint a Judge-Advocate, a Proboost-Martiall, and all other Officers needfull. And it is hereby further Ordained, that all Mayors Sheriffs Justices of Peace, Constables, Bailiffes, and other Officers shall be aiding and assisting to the said Commissioners in the execution of the Premises, and that the said Commissioners, and every of them, and all and every other person and persons, that shall be aiding and assisting to them in the execution of the Premises, shall be saved harmlesse and indemnified for what they shall doe therein by authority of Parliament, provided neverthelesse that no Member of either Houses of Parliament, or Assistants



stantes of the house of Peeres shall be questioned, or tryed before the Commissioners appointed by vertue of this present Ordinance, without assent and leave first had and obtained of both houses of parliament.

And be it also provided, that this present Ordinance, and the authority hereby given, and appointed to the persons hereby nominated, shall endure and have continuance for foure moneths from the making hereof.

Provided that this Ordinance for any offence hereafter to be committed shall not take place, or be of force untill eight daies after the publication hereof, any thing in this Ordinance to the contrary notwithstanding.

FINIS.

AP. Oxford  
K

**MERCVRIVS AVLICVS**  
**Communicating the Intelligence**  
**and affaires of the Court, to the rest**  
**of the KINGDOMS.**

*The 30 Weeks, ending July, 27 1644.*

**SUNDAY**



As wee told you of Captaine *Keame* Sermon in the head of his Troopes, on *Norham Heath*, besides his funeral Sermon for Major *Parkes*: And since wee have that when lately he was with the Earle of *Down* at *Wolverhampton*, he preached twice there,

before his Lordship as Quartermaster General to Sir *Thomas Middleton* (for so he is), and within two houres after his last Sermon, he fell to practice on one of his Brethren, and plundered a Townsmen to the value of 100 li. though the man was as notorious as any in *Cottingham*, *Hambury*, or *Calcheffer*. And thus they must expect, for if these Rebels should get the upper ground, they would rage as wildly against one another, as now they doe against honest men: So as Sir *William Waller* will not spare the Earle of *Essex*, and Quarter-master *Keame* will pillage the Lady *Waller*, even to her pocket Inkechrones, and not leave her Ladyship one *ass* of *Comfort*, for her selfe or her people.

This *Keame* was asked at *Namptwich* by a Bricklayer, why the Lord Generall (the Earle of *Down*) gave offence to good men by wearing long hair, wherupon this Quarter-master

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(who



Jul. 23. and 24. 1644.

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July 23.

**Declaratio, Severissimi Potentissimique Principis  
CAROLI, Magor Britannia, &c. Regis, ultra-  
marinis Potestatum Ecclesiis transmissa.**

**C**eterum singulari Omnipotentis Dei providentia Anglia, Sep-  
tie, Francia & Hibernia Rex, Fidei Defensor, &c. Uni-  
versis & singulis qui presenti hoc scriptum seu protestatio-  
nem inspecturi, potissimum Reformatæ Religionis cultoribus con-  
sistentibus sine ulla gradu, aut conditione, saltem.

**C**um ad aures nostras non ita pridem fama pervenisset, singulos  
quosdam raptos, literasque politica vel perniciose potius  
quorundam inobsequia sparsas esse, & nonnullis protestantium ecclesiis  
in exercitiis partibus emissis, notis esse, quoniam & castum ab illis  
Orthodoxæ Religionis quam ab incunctis unumquam, & ad hoc  
usque innotuit per litteras illas nostra curricula amplius fu-  
nari, recedendi, & papismum in hæc regna iterum introducendi,  
que conjectura, cum deserta potius calumnia, nulla præfata  
vel imaginabile fundamentis horrendas hoscæ tumidas, & raptum  
plusquam belluam in Anglia subactis sub larva calumnie (chi-  
mericæ) Reformationis, regulis, legibusque hujus Domus non so-  
lam incongruas, sed incompatibiles: **VOLUIMUS**, & uti Chri-  
stiano Orbis innotescat, ne minimam quidem animam nostram inci-  
disse cogitationem ulam hoc agrediendi, aut transgrediendi, aut  
illud Religionis & Sacramentum unum tantum, scriptum, hujus regni  
solenni & sacramentali Juramento tenendi, pigre, si pigrescere, &  
propugnare. Nec tantum constantissima nostra præcæ, & quotidianis  
in exercitiis præfata Religionis præsentia cum crebris in facie nostro-  
rum agnitionum asseverationibus, publicisque præterea hujus Regni  
republicis, & sedula in regiam nostram sobolem educando circums-  
pectione (omissis plurimis aliis argumentis) luculentissime hoc de-  
monstrat, sed etiam felicissimum illud matrimonium quod inter no-  
stram Primogenitam, & illustrissimum principem Auriacum sponte  
contraximus, idem fortissime attestatur: Quo nuptiali fedore in-  
super

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super

super constat, nobis non esse propositum illam proferri solammodo, sed  
expandere & corroborare quantum in nobis situm est.

Hanc sacrosanctam Anglicanam Christi Ecclesie Religionem, in  
Theologia, publicis convocationibus, ac in Angliæ, et Britanniarum insulis con-  
firmatam, tot Regiis Diplomatum stabilitatem, una cum regimine  
Ecclesiastico, & Liturgico, et annexis (quam liturgiam, regimenque  
celeberrimos protestantium Auctores, tam Germani, quam Galli, tam  
Dani quam Helueticos, tam Batavi, quam Bohemi multis elogiis  
(nec sine quadam invidia) in suis publicis scriptis comprobant &  
applaudunt, ut in transactionibus Dordrechtanae Synodi, et  
nonnullis nostrorum præfatum (quoniam Dignitati debita præstata  
fuit reverentia) interfuerint, apparet. Iam, inquam, Religionem  
quam Regius noster pater (beatissime memoris) in illa celeberrima  
fidei sue Confessione omnibus Christianis principibus (ut & in  
presens nostra protellaio) exhibita, publice asserit: Iam istam  
Religionem solemniter protestamur, Nos integram, sanctamque, &  
inviolabilem conservandos, & pro virili nostro (divina adiuvante  
Nuncium) neque ad extirpandam viam nostrae periodum perducenda, sed  
omnibus nostris Ecclesiasticis pro munere nostri, & ipsi ad dicti sacro-  
sancti Juramenti ratione doceri, & predicari curaturos. Quapropter  
in primis & in mandatis damus Omnibus ministris nostris in ec-  
clesiis partibus, tam Legatis, quam Residentibus, Agentibusque &  
monitis, reliquisque nostris fideiis, utique Orbis Christiani, et  
variam aut christianamque commercii gratia degentibus, hanc salutem  
& sinceram nostram protestationem quoadcunque se obtulerit  
loci & temporis opportunitas, communicare, asserere, asseverare.

Dat. in Academia & Civitate nostra Oxoniensi  
pridie Idus Maii 1644.





# His MAJESTIES Gracious Declaration to all Forraine Protestant Churches.

**C**harles, by the providence of Almighty God King of Eng-  
land, Scotland, France, and Ireland; Defender of the  
Faith, &c. To all those who professe the true Reformed  
Protestant Religion, of what Nation, degree, and condition so-  
ever they be to whom this present Declaration shall come:  
Greeting.

**VV**Hereas We are given to understand that many false  
rumors, and scandalous letters are spread up and down  
amongst the Reformed Churches in forraine parts by the pas-  
tique, or rather the pernicious industry of some ill-affected per-  
sons, that We have an inclination to recede from that Orthog-  
odox Religion which Wee were borne, baptized, and bred in;  
and which We have firmly professed and professed and practi-  
sed throughout the whole course of Our life to this moment;  
and that We intent to give way to the introduction and pub-  
lique exercise of Popery again in Our Dominions: which con-  
fute, or rather most detestable calumny, being grounded upon  
no imaginable foundation hath rayed these horrid tumults, and  
more then barbarous Wars throughout this flourishing Island;  
under pretext of a kind of Reformation which would not only  
prove incongruous, but incompatible with the fundamentall  
all lawes and government of this Kingdome; We desire that  
the whole Christian world should take notice and testifi-  
red, that We never entertain'd in our imagination the least  
thought to attempt such a thing, or to departe from the  
holy Religion which when We receiv'd the Crowne and kep-  
ter of this Kingdome, We took a most solemn and irre-  
vocate Oath to profess and protect. Nor doth Our most constant  
practice and quotidian visible presence in the exercise of this sole  
Religion, with so many Affirmations in the head of our Ara-  
-

mies, and the publique attestation of our Barons, with the circumspection us'd in the education of our royall offspring besides divers other undeniable arguments, only demonstrate this; But also that happy Alliance of Marriage. We contracted with Our eldest Daughter, and the Illustrious Prince of Orange, most clearly confirms the realty of Our intentions herein; by which Nuptiall engagement it appears further, that Our endeavours are not onely to make a bare profession thereof in our owne dominions, but to enlarge and corroborate it abroad as much as lyeth in Our power. This most Holy Religion of the *Anglican Church*, ordained by so many *Convocations* of learned Divines, confirm'd by so many Acts of Parliament, & strengthened by so many Royall Proclamations, together with the Ecclesiastique discipline, and *Liturgy* thereunto appertaining, which Liturgie and discipline the most eminent of Protestant Authors, as well *Germanes as French*; as well *Danes*, as *Swedes* and *Switzers*; as well *Belgians as Bohemians* doe with many eulogies (and not without a kind of Envy) approve and applaud in their publique writings, particularly in the translations of the Synod of *Dort*, wherein besides others of our Divines (who afterwards were prelates) one of Our Bishops assisted, to whose dignitie all due respects and precedency was given: This Religion We say, which Our Royall Father of blessed memory doth publickly assert in that His famous *Confession* addrested (as We also doe this Our *Profession*) to all Christian Princes; This most Holy Religion, with the Hierarchy and Liturgie thereof, We solemnly protest, that by the helpe of Almighty God, We will endeavour, to Our utmost power, and last period of Our life, to keep entyre and inviolable, and will be careful according to Our duty to Heaven & the tenor of the aforesaid most sacred Oath at Our Coronation, that all Our Ecclesiastiques in their severall degrees and incumbrances shall preach and praise the same. Wherefore We enjoinne and command all Our Ministers of State beyond the Seas aswell Ambassadors as Residents, Agents, and Messengers, and We desire all the rest of Our loving Subjects, that sojourne either for curiositie or Commerce in any forraigne parts, to communicate, uphold and assert this Our solemnne and sincere Protestation, when opportunity of time and place shall be offered.

JULY 23, & 24. 1644.

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THURSDAY, July 23.

Now as Master *Lorking* would sayle downe Christmas day, so *Alexander Henderson* (having laboured against the Church) would also Lecture downe the King and State, who in his malicious Thanks-giving Sermon on Thursday last, often shewed his large teeth to that purpose. Among other persuasions, he much inculcated the happinesse of their present and future condition, with hints that the Land should flow with milke and honey, which is one of his old Arguments when he came in Scotland, to perswade his Country-men (who are easie good soules in such a case) to flow over into England; Will pressing that the Land did flow with milke and honey; and the besotted English were but *Canaanites* that ought for a while to be transported over Tweed that (as the Covenant sayes) the Church of England may be reformed: as the Kirk of Scotland; that is, that as the Scots come into England so the English should goe into Scotland: A Reformation which hath long boyled in our Brethrens breasts, and now they hope their *Inevitable necessity* is come, whereof they told us in print 6 yeares ago, which will justify their proceedings, especially since now their invading *Yorkshire*, where how they appeare in their owne illnesse, by perfidiously pillaging both Countryman and Souldier, you'll heare more at large else where.

WEDNESDAY, July 24.

And this art of plundering hath needed in England ever since our Brethren got into *Newcastle*; which now it come up to that height and maturity, that (we are confident) posterity will thinke it incredible, for the Rebels repeat it, pillaging one house over and over againe; as the Lady *Smith* (because out of her matchlesse loyalty she refuseth in the least manner to comply with the Rebels, and in regard she was the Mother to that famous Gentleman Major Generall Sir *John Smith*) hath bene nine severall times pillaged, in both her houses, and by those insatiable wretches whom she hath often relieved; who at the first time of her plundering was forced to have her Coach drawne by 4 Oxen (they having taken all her horses) that so she might get some Garrisons for safety of her life. Others are so worne out by the Rebels merciless pillaging and

rages

JULY 14, &amp; 15. 1644.

takes ( especially poor Widowes and Orphans ) that they are even ready to lay violent hands upon themselves; As Widow *Hodson* late wife of *William Hodson* a Cutler neare the *Red Lion* in *Hidborne* who lived in good fashion till the tyranny of the Rebels, impoverished her estate; the 3<sup>rd</sup> of *February* was leavenight seeing the Sequestrations come towards her home for the remainder of other goods; and apprehending no end of the Rebels oppression, but that she and her children were to endure a lasting misery; suddenly attempted to cut her owne throat, wherein being prevented before she had fully dispatched her selfe, she then endeavoured to kill her children, and although company came in presently, yet she had fore wounded both her selfe and one of her children.

THURSDAY. July 25. 1644.

And yet their plaining humour must still move on, especially into flesh quarters; for which purpose *Captaine Ludlow* (the Mock-Sheriffe) bespake a new Garrison at *Master Arundell* house neare *Hornesham* in *Wiltshire*, where ( without the owners consent ) he thrust in above 100 Muskettiers; and by vertue of his *Non-Resist Commisary* commanded all *Wiltshire* to yeild assistance. But *Master Ludlow*, *Stroud*, *Bene*, and the *Two Popphams* being lately chased 23 miles in halfe a Summers day, left their new Garrison to the mercy of the Lord *Hopton*'s forces, who this last weeke summoned it, and being denied admittance, tooke it in by assault, killed 100 Rebels, and tooke 87, who with all their Armes, Ammunition, and Baggage, were brought Prisoners to *Brissall*.

Yet the Members will make tryall of some other Mock-Sheriffs, and therefore voted on *Monday* last weeke, that *Sir John Horner* should be Sheriffe for *Somersetshire*, *Master John Luterell* for *Devonshire*, and *Master John Sturges* for *Cornwall*; towards whose encouragement the Two noble Lords the Earle of *Pembroke* and Lord *Robert* are Ordered to be Lord-Lieutenants of *Somersetshire* and *Cornwall*; But the Lord *Robert* findes already that he must not hope for it; the Earle of *Essex* his influence, who (as some write) is now Governour of *Plymouth*, whither he was forced to preserve part, since he was unable to secure his whole Army though others report

the

July 25, and 26. 1647.

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the Earle a greater person, because he is waited on by two Armies, the lesser whereof is better then his own, besides that great body of gallant *Cornish* gathered unto Sir Richard Grenville, together with three great Regiments raised by Colonelle Carey, Colonelle Fortescue, &c. besides Prince CHARLES his brave Regiment of Tinnets, commanded by Colonel Aske, and High Sheriffe of *Devenshire*, who are all resolved to spend their lives for His Sacred Maiestie, and the Duke of CORNWALL. So that the Earle of *Pembroke* (for all his approved valour) might waive this Western *Lieutenants*hip, and now remember to forget the *Stannaries*; contenting himselfe that his namesake County of *Pembroke* is the only remnant of *Wales* (if it be true *Welsh*) which rebels against His Maiestie: for as *Pembrokeshire* (still called *Little England beyond Wales*) forsook their Allegiance when all other *Welsh* Counties stood loyall to His Maiestie; so *Cornwall* (which is *Little Wales beyond England*) proved themselves true Brittaines, when no *English* County stood intirely for His Maiestie.

FRIDAY. July 26.

As for those other Western Counties, they all flock to behold their Lord and Sovereigne, of whom they have heard so many shamefull forgeries (vented or countenanced by the Rebels at *Westminster*) all which vanished at His Sacred Maiesties presence, who at *Kings-moor* on Tuesday last July 23. seeing to great a body of His loyall Subjects, made a most Gracious Speech to them; a true Copy whereof we here afford the Reader.

Gentlemen,

I have often desired before these troubles, to visit these Western parts, that I might with joy have bene an eye witness of the blessings of Peace which you then enjoyed, and have bene welcomed with the hearty and unanimous affections of my good people here. But the malicious designs of the Ambassadors of most unnaturall Warre, have made those my intentions impossible: yet my coming to you in this posture, may sufficiently expresse what value I set upon those affected Counties. I am now come to know you from the violence of a Rebellious Army sent thither by those that have plunged this whole Kingdom into these desperate

distractions.



distractions They have got footing in your Country, and under the false pretences they carry with them (wherewith they have abused too many of my people) are ready to devour you; and bring destruction to your Religion, Property, and Liberty. These I am come to defend, and shall refuse no danger that may conduce to your deliverance from this slavery attempted on you by those men. All that I aske of you is, that you will not be wanting to your selves, but will heartily joyne with me in this good work, by contributing your cheerefull assistance to my Army, and by performing your duty, in bearing Armes with me in this good cause, wherein whosoever shall fall carrieth this comfort with him, that he falleth in defence of the true Protestant Religion, his King, his Country, and the Law of the Land. and he that will not venture his life for these, I had rather have his room then his company. Upon these grounds I shall lead you on; I shall tame me with courage, and the God of Power give us his blessing. I shall further remember you of this, that if by your assistance it shall please God to enable me to reduce this Army now in the bowels of your Country, you will not thereby onely free these afflicted Counties from those miseries which threaten you, but it may please God in mercy so to looke upon this poore Kingdom, that the fruits of this victory may be a means to restore Peace to us all; that blessed Peace which I have so often, and so importunately sought for from them at Westminster, and which they have so scornfully rejected, as if the blood of their fellow-Subjects were their delight. God turne their hearts: Neither shall I despaire of it, if the successe of that Army (the chiefest strength on which they rely shall faile their expectation) for then it may have such an influence upon them, that I shall hope they may be prevailed with to give you leave to be happy againe, and (which I have so often desired) to have all that is in question betweene them and me, determined in a full and free convention of Parliament: Then I shall not feare but the united Power of this Kingdom, will easily free us from that Northerne Invasion, which (making use of our divisions) threatneth no lesse then the conquest of this whole Nation. This I assure you, that no successe shall make me lesse zealously seek for Peace (well knowing whose blood is to be spilt in this unhappy quarrall) but rather I shall

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more fervently encrease my desires, by how much I may have better grounded hopes to attaine what I so earnestly desire. When I mention Peace, I would be understood to intend that Peace which is built upon such foundations as are most likely to render it firme and stable, wherein Gods true Religion may be best secured from the danger of Poperie, Seltarier, and Innovations, the Crowne may possesse those just Prerogatives, which may enable me to protect and govern my people according to Law, & the Subject be confirmed in those rights, which they have derived from their fore-fathers, and which I have granted to them in Parliament, to which I shall alwayes be ready to adde such new graces, as I shall find most to conduce to their happinesse: This is the Peace which I labour for, wherein I may justly expect your best assistance with your hearts, and hands, and purses. Neither shall I be more burdensome to you with my Army, then of necessitie I must for its support (so farre I must desire your helpe, being violently robb'd of all my Revenues) I have, and shall use all possible meanes to suppress the disorders of the Souldiers: The best way to doe it, is by taking order that they be not provoked with want of necessarie provisions: That being done by you Master Sheriffs, and the Commissioners of this Countie (which I most earnestly commend to your care) you shall find me very strict in such discipline as may best secure you. This night I hope to have joyned to me other considerable Forces, which are upon their march towards me, and to morrow morning we shall humbly aske Gods blessing on us and begin the worke. This care I shall further take for you, that as soone as possible I can, other men (to be leaved by Impresse) shall supply the places of such of you, as I shall then give liberty to returne to your Harvest. I shall conclude with this promise to you, that I shall looke upon your chearefulness in this Service, as the greatest expression of your loyalty and affection, that you can make or I receive, which I shall require, if it bein my Power. If I live not to doe it, I hope this young man my Sonne (your fellow Souldier in this Expedition) will; to whom I shall particularly give it in charge.

SATURDAY. July 27.

This Gracious Speech had its kindly operation on His Majesties Western Subjects, and the East (we heare) are prepa-

\* Turning to  
Prince Charles  
who was by  
him.

ring

ring without one; for the Countie of *Kent* (who hitherto stand unconquered) doe scorn to become Captives to a perfidious Faction; whose errand into *England* is onely to invade their lands and houses, whom they intend to make their slaves. So as 'tis no wonder if Sir *Michael Dinsley* be committed to safe custody for offering to returne home with his *Kentish* forces; foure Troopes whereof tooke leave of Sir *William Waller* on Thursday last without his consent, of all which he recovered but 60 men. Which made Sir *William* this week ride post to *London*, to beg a Recruit for his Army, which looks as if it had passed over *Crooked* Bridge, or came from *Round-way Downe*. As for the wooden *Generall*, he still employes himself about *Henly* and those other wood-Countries, since his departure from the Villages near *Wallingford*; where Lieutenant Colonel *William Lower* (Deputy Governour for Colonel *Blagge* who now commands a *Troop* in His Majesties Army) was ready to bid the Fugitive welcome. But *Browne* not approaching, the Governour sent a Troope of Horse out of *Wallingford*, which brought him in a Cornet, a Chiturgeon, a Sergeant, and a Captaine man of the Rebels, who confesse their rough *Major General* is now beginning to drive Piles at *Reading*, (where Master *Henry Martin* that was so eager against *Spurwall Court*, is to be Governour) for which purpose about 100 pressed men came by water from *London*, but were worne to 26 before they got to *Reading*, being full as weary as the Rebels before *Basing*, where the gallant Garrison hold out bravely and so is like to doe. Which made the *Hertfordshire* County petition that their men might return home to get in their harvest; for men are so scarce in that and the Neighbouring Counties, that Sir *Samuell Luke* issued out Warrants for all Men, Women and Maids from 16 to 60 to the Bulwarks at *Newport Paynell*; which is approved of by the Lady *Waller*, who last week came from *London* to *Abingdon*, to behold the grand *Abingdon* Crosse flood, which she encompassed round threetimes, still hauleing some stones in the pavement which lay a-crosse; which done she put up her Table-book, went home to *Westminster* not once vouchsafing one look towards *Oxford*, because it afforded none but Men, Preachers.

F I N I S.

Mercurius Britannicus

Communicating the affairs of great

B R I T A I N E :

For the better Information of the People.

From Monday the 12. of August, to Monday the 19. of August, 1644.

I Thought to have laid by my pen a while, and taken breath, but what for some in New-England; and some in old, they Plot so hourly, so daily, so minutely, that I am kept wakening and writing, whether I will or no, was ever poor sheet of Paper so persecuted? was ever any leaf of Publick concernment so assailed? I cannot speak truth to the world, but one or other takes hold of me; before I be a weeke old, but the mischief is, the Oxford Spirit is abroad, and rambles, and roves, and runs, and sometimes works in one, and sometimes in another, sometimes in our Countie, sometimes in our Court, sometimes in our Pens, sometimes in our Papers; what say you yet to that Letter in the defence of the *High Church*; but now there is another piece of the same designe appearing, the first part of the Letter from New-England, Printed at Oxford, or the reverend Ghost of Doctor Heath walking abroad, not in one theatre, but in a dozen, he talks just like that *eye* of Master Rogers, which was lately Licenced; all against *Britannicus*; and undertakes to confute *Britannicus*; to confute *Britannicus*, to criticize on *Britannicus*, and to advise *Britannicus* to give over, and why do you think that *Aulicus* may raise without controule; and that *by force of Tenet* for so he calls his Maligant Priests and Doctors) may *win without rebuke*, and out of the danger of a *Britannicus*; Oh! he doth so declaim against me for discovering some secrets in the Chancellours Chamber, and in the Chancellors Service, but well, how many Plots have there been against *Britannicus*? how many Pens entered into a Confederacy? the Pen of *Upham*, and *Aquinar*, with a Regiment of Quills more in the Garrison at Oxford, and now Doctor *Feallies* Folio, a most *serius*, *grave*, and *Elaborate* I know not what, strange! that a Doctor with so many testimonies behinde him of his sufficiency should so puzzle his learning against this one sheet, and write a volume of eightene pence against a Penny worth of Paper, and yet trouble his Logicke, his Divinity, and Schoole Divinity, his Philosophy, and Metaphysics, to write against my *Mercury*; but I pray observe, how handsomely Master *Magnus* Letter, and the *Doctors* book agreed to come out at one time, excellently! but what is the reason that they so write at me? and Plot at me? the Reasons are these.

Reasons, why so many Plots against *Britannicus*.

1. For they could not keep an *evil Conscience*, but I must needs *spoke* of him.
2. The *Queene* could not bring in *Papery*, but I must needs *write* all the world of it.

The Oxford Spirit abroad.

Dr. Feallies Ghost.

Reasons why D. F. invades against *Britannicus*.

3. *Henry Jermyn*, could not go up the backe stairs, but I made a Remonstrance of the whole businesse.

4. The Common Prayer could not be said, but I was still crying out *Glory*, and will *was* in.

5. The Bishops, Deans, and Doctors, could not play at Gleeke, and drinke Sacke after evening Prayer, but I gave in their names.

6. Some Ministers in the Church of England, who had broken the Covenant breakers, jugglers in a solemn League.

7. I failed not against Incendiaries, because I knew their party and reverence in their persons and practise.

8. I did not oppose *Arminians*, *Brownists*, *Antinomians* because I rather pitied, then persecuted the errors of the right hand.

9. I did not need *Levellers* will ally to the world, but I knew *Princes* before it, that all might know it.

10. I undisguised the *Declarations*, and *Protestations*, and *Malqueries* of the Court.

And now Dr. *Faulx*, says as you are not Deane of *W. Swinister*, I shall speak to you freely, and est with you both in *Greek* and *Latine*, though then we should do little good to the pulke; for your *Nem.* or *Pan* phlet of a dozen sheets, is only calculated for *Oxford* and *Cambridge*, your *Disputes*, *Regulus*, *Deus*, *Christus*, *Resurrectio*, and *Lyostich* April given, and out of these ends of *Greek* and *Latine*, you have made up your grand worke against *Bruinarius*, and quoted as many Authors as the Margent against him, as *Bishop Meron* against *Balcanus*. But *James* *Diction* repert and leave thinking of *Deans*, and railing at our godly Divines, Mr. *Nice* and *Master White*, think no more of *Latin* and *Latine*, lest they provoke you to be encouraged of *Puritanes*. *Adrian* what say you, you may say, indeed there are so many speakers for you.

*Sheffield Castle* is surrounded to *Colonel Crasford*, it is a place of great importance.

*Welbeck house*, where the Earl of *Newcastle* had placed a strong garrison, and did much infect those parts of *Nottinghamshire*, which lay neere it, is also surrendered.

*Warham*, a garrison Town of much consequence in *Dorsetshire*, and seated in the best place in those parts for horse quarters, is likewise surrendered; whereby a double benefit is gained to the Parliament: One, the commodious use of that garrison, the other, those that surrendered it, are to go to the Lord *Inchiquin* in Ireland, for his assistance, being about 400.

*Colonel Ashton* hath taken 200. horse of the Earl of *Darby*, in *Leicestershire*, and 1000. horse more are sent to the assistance of the *Leicestershire*.

*Prince Rupert* abides in *Westchester*, whether to expect more reliefe from Ireland or no is not yet known, but the young man is long grown to servour, that he cannot keep the Lords day without a Bullbaiting on *Beare* baiting.

The Propositions for Peace are returned from Scotland and voted here, they will now forthwith be sent to the King, which if refused then all the world may judge where the fault lies.

Sheffield  
Castle.

Welbeck  
house.

Warham.

Colonell  
Ashton.

Prince Ru-  
pert.

Propositions.



His Excellency is in a good condition, and of such power, that his Majesty doubt-  
ing to fight with him, hath assayed to tempt him with a Letter, to this effect.

That his Majesty was ever persuaded, that when a conjuncture did happen, that  
it lay in my Lo: Generals power to settle the peace of the Kingdom, he would lay  
hold upon it, and that now it was in his power to redeem his Country, and oblige his  
King, and therefore desired his Excellency to joyn with him to make them happy (*A-*  
*gainst their will*) that did oppose them, and he would then remain

His faithfull friend, C. Rex.

Here is a strong allurements, but his Excellency is so religiously grounded in his  
principles, and the justness of the Cause, that nothing can make him violate his trust;  
A Nation is happy that hath a General so generally good.

News is newly come, that two Ships in the Parliament service have met with the  
Admirall of those Ships and Vessels that transported *Antin*, with the rest of his fellow  
Irish Rebels into an Island in Scotland, and have taken her, and man'd her with their  
own men, and now ride in the mouth of the Creek where those Rebels landed, and  
have sent to the Marquise of *Argile* to come and take them, allowing their stoppage  
by Sea, The truth of this will soon appear.

I cannot omit the noble demeanour of Sir *Henry Mildmay*, entrusted  
from the house of Commons to the Lords, with many particulars, where-  
in he expressed himselfe with excellent Candor and clearnesse to the pub-  
like Cause, especially in that of the new Ordinance.

*Antin.*

He tells us of Captain *Keames Sermons* in the head of his Trooper: Now  
I prethee where wouldst thou have him preach, for your Priests have so  
polluted the Pulpits, I wonder any dare preach after them in the place? *Captaine Keame.*

He tells us of the *Lady Wallers Pocket Ink-horn*: A more peaceable instru-  
ment then Pocket Pistols, the very train of artillery to your *Oxford Ladies*.

He tells us how Captain *Keame* answered in the case of the Earle of  
*Denbighs long haire*; Is this the worst you can do that gallant Earle, to  
pull him by the haire, when you cannot conquer him?

He tells us of *Master Sprat*, and *Master Lorkin*, the two Ministers at  
*Greenwich*, and of the passages in their Prayers: Now it is likely they  
tooke notes with very good devotion, that made no other use of them then  
Intelligence for *Antin*; but I do not wonder they heare from *Green-*  
*wich to Oxford*, there are so many old *Contra-Contradictio-Pipes* there, for  
conveying either Prayer, or Sermon, I warrant you he is some retainer to  
the *Backstairs*, that after he hath perused the Sermon notes himselfe,  
over a pint of Sack, sends them on Monday towards *Oxford*; I can scarce  
expect any great conversion of an old Courtier. Oh monstrous and pro-  
digious *Continuance of King about Greenwich*!

But now they are in the old way of *Declarations* again, and now they  
trade beyond Sea, for they can get little sale for them in *England*, we know  
them too well; and they set out a Declaration to all forraign Protestant  
Churches in his Majesties name, but the Churches there are a little too

wife to believe *Declarations*, they are not so forraigne, but they see and heare what favour, countenance, preferment Papists and Popery hath had these many yeares in this Kingdom, yet this Declaration is penned as loudly against Popery, as that at *Torke* against Papists, where they came in by thousands on the backside of the *Declaration*; but I shall print you it as they have sent it abroad, for now they dissemble as much as ever they did at all.

The Kings  
Declaration.

His Majesties Gracious Declaration to all Forraigne Protestant Churches.

**C**HARLES, by the Providence of Almighty God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all those who professe the true reformed Protestant Religion, of what Nation, degree, and condition soever they be, to whom this present Declaration shall come:

Greeting,

**W**Hereas we are given to understand that many false rumours, and scandalous letters are spread up and down amongst the Reformed Churches in Forraigne parts by the politique, or rather pernicious industry of some illaffected persons, that We have an inclination to reced from that Orthodox Religion which We were born, baptized, and bred in, and which we have firmly professed, and practised throughout the whole course of Our life to this moment, and that we intend to give way to the introduction and public exercise of Popery again in Our Dominions; which conjecture, or rather most detestable calumny, being grounded upon no imaginable foundation, hath raised these horrid tumults, and more then barbarous wars throughout this flourishing Island, under pretext of a *kind* of Reformation, which would not only prove incongruous, but incompatible with the fundamentall lawes and government of this Kingdom; We desire that the whole Christian world should take notice and rest assured, that We never entertained in Our imagination the least thought to attempt such a thing, or to depart a jot from that holy Religion, which, when We received the Crowne, and Scepter of this Kingdom, We tooke a solemne sacramentall Oath to professe and protect. Nor doth Our most constant practise and quotidian visible presence in the exercise of this sole Religion, with so many Asseverations in the head of Our Armies, and the publique attestation of our Barons, with the circumspection used in the education of our royall offspring, besides divers other undeniable arguments, only demonstrate this: But also that happy Alliance of Marriage, We contracted 'twixt our eldest daughter, and the illustrious Prince of *Orange*, most clearly confirms the reality of Our intentions herein; by which Nuptiall engagement it appears further, that Our endeavours are not only to make a bare profession thereof in our own dominions, but to enlarge and corroborate it abroad as much as lieth in our power. This most Holy Religion of the Anglican Church, ordained by so many *Conventions* of learned Divines, confirm'd by so many Acts of Parliament, and strengthened by so many Royall Proclamations, together with the Ecclesiastique discipline and Liturgy thereunto appertaining, which Liturgy, and discipline the most eminent of Protestant Authors, as well *Germans* as *French*, as well *Danes*, as *Suedes* and *Switzers*, as well *Belgians*, as *Dutchmen* do with many eulogies (and not without a *kind* of envy) approve and applaud in their publique writings, particularly in the transactions of the Synod of *Dort*, wherein besides other of our Divines

(who afterwards were Prelates) one of Our Bishops, assisted, to whose dignity all due respects and precedency was given: This Religion, We say, which Our Royall Father of blessed memory doth publickly assert in that His famous *Confession* addressed (as We also do this Our *Protestation*) to all Christian Princes; This most Holy Religion, with the Hierarchy and Liturgy thereof, We solemnly protest, that by the helpe of Almighty God, We will endeavour, to Our utmost power, untill last period of Our life, to keep entire & inviolable, and wilbe careful according to Our duty to heaven, & the tender of the aforesaid most sacred Oath at our Coronation, that all our Ecclesiastiques in their severall degrees and incumbrances, shall preach and practise the same. Wherefore We enioyne and command all Our Ministers of State beyond the Seas, as well Ambassadors as Residents, Agents, and Messengers, and We desire all the rest of our loving Subjects, that sojourne either for curiosity or Commerce in any forraign parts, to communicate, uphold and assert this Our solemn and sincere *Protestation*, when opportunity of time and place shall be offered.

Now you have read the *Declaration*, what do you think? is it not of the same *List* with those that came out so plentifully from *Tork* to *London*? is it not in the same phrase? the same *Protestations*, *Equivocations*, *Refrainings*, *Excommunications*? or is it not a *chymicall extraction* of all the *Courts Remonstrances* from the first day, and doth not the very *Spirits* of hypocrisie beat like a Court pulse in every line?

He tels us of *Master Hinderson*, and rails on him most unmercifully; now the main quartell is, the Earle of *Calander* hath taken *Gateshead* neere *Newcastle*, and is in faire possibility for the Town too, and this makes him shoot so at *Master Hinderson*, and any of our brethren that comes in his way.

Now he would faine tell us, that our brethren would make *Canaanites* A Calumny of us, and at length thrust us out of our possessions: Now this is the old Calummie new turned, dressed, and trimmed up in some new expressions; No, we have experience of their love, gallantry, and faithfulness, nor can all the ayre from *Oxford* blow us into any other judgement, or affections towards them.

He tels us of our pillagings and plunderings, and brings in the *Lady Smith* to witnesse: Now if he begin to reckon and bring in *Ladies*, wee shall bring him in a *List* of their Armies murders, and felonies, and rapes, and firings, as many miles long, as they have marched since they set out, especially in *Lancashire*, and the West, where they Crimfoned their revenge in so much precious blood; and we have *Ladies* can witnesse too, The *Lady Lister* can witnesse that *Rupert* burned a goodly house of *Sir Williams* to the ground, and the *Lady Fairfax* can witnesse the *Malignants* of *Torke* pulled down her fathers house unto the ground.

Now he would put us in feare, that our Generals Army is too little for the

wife to believe *Declarations*, they are not so forraigne, but they see and heare what favour, countenance, preferment Papists and Popery hath had these many yeares in this Kingdom, yet this Declaration is penned as loosely against Popery, as that at *Yorke* against Papists, where they came in by thousands on the backside of the *Declaration*; but I shall print you it as they have sent it abroad, for now they dissemble as much as ever they did at all.

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the Kings power : We like it the better, the lesse we have to do, there is the more for God; Sirrah, remember *Torke*, and your Thanksgiving for the losse of all your forces.

He now musters up I know not how many Regiments: Sirrah, do not reckon your forces till we have done with them, will you never leave your *Torke* folly of making Benefices?

He now brings in His Majesty speaking, and protesting after the old fashion, but he prints it not as I do, here you have it according to my Copy, and let those that reade both, judge which ought to be the Kings.

His Majesties Speech 23. July, on Kings-Moore.

Gentlemen,

His Majesties  
Speech.

I Have often desired before these troubles to visit those Western parts, That I might With joy have been an eye-witnesse of the blessings of peace Which you then enjoyed, and have been Welcom'd with the hearty and unanimous affections of my good people here. But the malicious designs of the Authors of this most unnaturall War, as my Queen, her Jesuits, old Britton, Henry Iernin, Dappa, Cortington, Digby, &c. have made those my intentions impossible: yet my coming to you in this posture, may sufficiently expresse what value I set upon these associated Counties. I am now come to relieve you from the violence of a Rebellious Army, sent hither by those that have plunged this whole Kingdome into the desperate distractions, as they tell me that are my evil Counsellors, and have deluded me all this While, and God knows, do seduce me yet. They have got footing into your Country, and under the false pretences they carry with them (Wherewith they have abused too many of my people) are ready to devoure you, and bring destruction to your Religion, Property, and Liberty: O my people! I am forced to say all this against them I do, for you see I am not my own man, but overpowered with my own Army. These I am come to defend, and shall refuse no danger that may conduce to your deliverance, from this slavery attempted on you by those men; This I must say still, What ever I thinke; I am so engaged now, I can speake no lesse. All that I aske of you, is, that you will not be wanting to your selves, but will heartily joyn With me in this good worke, for so these that are about me Will needs have me to call it; by contributing your cheerefull assistance to my Army, and by performing your duty, in bearing Armes With me in this good cause, wherein whosoever shall fall, carrieth the comfort With him, that he falleth in defence of the true Protestant Religion, his King, his Country, and the Law of the Land, and he that Will not venture his life for these, I had rather have his roome than his company, Alas my good people, you see what I am forced to say, thus they made

made me declare when I was in York, and thus they have made me protest  
ever since. Upon these grounds I shall lead you on, follow me with courage,  
and the God of Power give us his blessing, as he gave it in Yorkshir. I  
shall further remember you of this, that if by your assistance it shall please  
God to enable me to reduce this Army now in the bowels of your Countrey,  
you will not thereby only free these afflicted Countiees from those miseries  
which threaten you by these, but you shall bring greater upon you by enter-  
taining mine, and may please God in mercy so to looke upon this poore King-  
dome, that the fruits of this Victory may be a means to restore Peace to us  
all; that blessed peace which I have so often, and so importunately sought  
for from them at Westminster, I dare not call them my Parliament, and  
which they have so scornfully rejected, as my evil Counsell tells me, as if the  
blood of their fellow Subjects were their delight. God turn their hearts, and  
my own too: Neither shall I despaire of it, if the successe of that Army  
(the chiefest strength on which they rely, shall faile their expectation)  
though the truth is, they have greater Armies, and have got most of the  
Kingdome already, for then it may have such an influence upon them, that  
I shall Hope they may be prevailed with to give you leave to be happy againe,  
and (which I have so often desired) to have all that is in question between  
them and me, determined in a full and free convention of Parliament: Then  
I shall not feare but the united Power of this Kingdome, will easily free us  
from that Northern Invasion, I should have said Irish Invasion, for there  
are 1000. Popish Rebels funded in Scotland, which (making use of our di-  
visions) sheweth no lesse then the conquest of this whole Nation. This I  
assure you, that no successe shall make me lesse zealously seeke for Peace  
(well knowing whose blood is to be spilt in this unhappy quarrell) but rather  
I shall more fervently increase my desires, by how much I may have better  
grounded hopes to attain what I so earnestly desire. When I mention Peace,  
I would be understood to intend that peace which is built upon such founda-  
tions as are most likely to render it firme and stable, wherein Gods true Re-  
ligion may be best secured from the danger of Popery, Sectariet, and Inno-  
vations, so I am wished to call the Professors of the Gospel, the Crown may  
possesse those just Prerogatives, which may enable me to protect and govern  
my people according to Law, and the Subject be confirmed in those rights,  
which they have derived from their forefathers, and which I have granted  
to them in Parliament, to which I shall alwayes be ready to adde such new  
grates, as I shall finde most to conduce to their happinesse: This is the Peace  
which I labour for, wherein I may justly expect your best assistance with  
your hearts, and hands, and purses: This you know I have constantly said,  
though I should be able to performe little of this I say; witnesse my many  
Protestations

Protestations before, all broken, which I grieve to remember: Neither shall I be more burdensome to you with my Army, then of necessity I must for its support (so far I must desire your help, being violently robbed of all my revenues) that is the best tearme I dare give it in the presence of my Army, I have, and shall use all possible meanes to suppress the disorders of the Souldiers: The best way to do it, is by taking order that they be not provoked with want of necessary provisions: That being done by you Master Sheriffe, and the Commissioners of this County (which I most earnestly commend to your care) you shall finde me very strickt in such discipline as may best secure you, though my Souldiers are so barbarous, cruell, and ungodly, all the discipline I can use will scarce do it. This night I hope to have joyned to me other considerable Forces, which are upon their march towards me, and to morrow morning we shall humbly aske Gods blessing on us, and begin the worke. This care I shall further take for you, that as soon as possible I can, other men (to be levied by Impresse) shall supply the places of such of you, as I shall then give liberty to return to your Harvest. I shall conclude with this promise to you, that I shall looke upon your cheerfulnesse in this Service, as the greatest expression of your loyalty & affections, that you can make, or I receive, which I shall requite if it be in my power. If I live not to do it, I hope this young man my son (your fellow souldier in this expedition) will, to whom I shall particularly give it in charge, praying, that he may take better wayes to gain the love of his people then I have done, and hopesfuller wayes to establish the Protestant Religion, and your Libertie, then by taking in Papists, and Delinquents, as I have been counselled to do.

\* Turning  
to Prince  
Charles, who  
was by him.

He tells us of the Committee in the County of Kent, drawing away their forces: Sirrah, they do not draw from the Cause, but are drawing up again with an addition, and for that businesse, I shall say no more, though some say, if there was a Plot no where, it was as like one in the face as ever they saw; Gentlemen, you see you made work for *Anticism*, and Oxford.

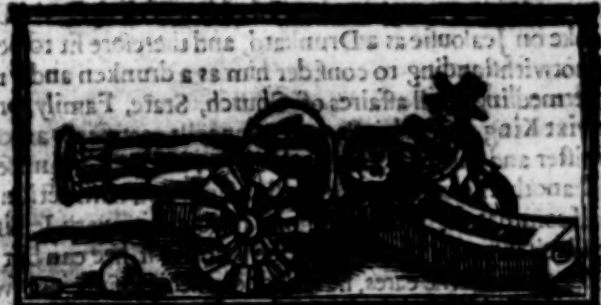
I heard of excellent news from the County of Kent, of the godly Ministers that Petitioned the Committee there, for execution of the Ordinance of the Lords day, and Fast day, and removall of high places, but I heare no news of the execution of any of that Petition, though they had a grant of all, I hope that Committee that have so great blessings from God, will be mindfull of him; Surely Gods businesse should be the first in every County.

There is one advice I must give to the whole Kingdome. To let no Magnanimous Ladies lodge in that house where they sit in Committees. I signed

Printed according to Order, for Robert White.

**Peece of Ordnance invented by a  
JESUITE, for Cowards that fight by  
Whisperings, and raise Jealousies to overthrow both  
Church and State, which with the help of a private En-  
gin in the Cabbinet Councell, or Westminster Hall is  
able to doe more mischief at twenty miles distance  
then a whole Regiment of stout Souldiers  
at MUSKET-SHOT.**

Which grievance is by way of Remonstrance humbly presented to the  
consideration of the PARLIAMENT.



Aug 20 1644

*Rights Honourable*



Here is nothing more prejudiciall to your publike  
affaires, then misinformation division amongst  
your selves, or obstructions in the execution of  
your commands; there is nothing more fo-  
ments, and encreases these then jealousie, a  
wild Gourd which usually growes most in a  
weake head, a cowardly heart, a spirit carried  
with sinister ends. Jealousie over our selves, if  
it bee not humorous, is a singular Watch-man,  
but over others is *diabolus frangum* a very devill,  
the evil one that towereth. Jealousie when it passeth no further then the  
understanding or makes in these tendencie, there may be call'd circum-  
spection or observance, a Jewell fit for a prudent man, for a wise man hath  
his eyes always in his head. In this case its a Centinell upon the  
Watch-

Watch-Tower, it must keepe its place, and bee alwayes watchfull, but when Jealousie passes lightly through the understanding, and marches a conquest from the Wall, and falls upon the affection suddenly, it inflames them with feare, anger and indignation; so that now Jealousie looks no more through the Casement of understanding, but the colour'd Glass of passion, which transformes all objects into their owne picture, so that it is no more understanding that acts, but the luxurious passions feare, anger, hatred, revenge: these rule the intellectualls, not the intellectualls them. By this time you have the common Jealousie described, which seemes an *Ignis fatuus*, some meretrice walking, turning, madding, misleading fire carried about with the wind, rather than a focall, usefull, directing well commanded desire.

And now me thinkes I cannot but looke on Jealousie as a drunken Centinell got from the Walls into the Ale-House. Where as the vapours of the good Ale encrease, and ascend into his braine, he presently cryes out at the sight of every Candle in the next Roome, or every Lanthorne that goes by the Window. As you may remember, he is much lighted. By this time you may looke on Jealousie as a Drunkard, and therefore fit to be punished: Be pleased notwithstanding to consider him as a drunken and mischievous Knave, intermedling in all affaires of Church, State, Family, practising to divide betwixt King and Nobles, and counsellors, conceits amongst themselves, Minister and people, Husband, and Wife, master, and servant, one friend, and another to beget misunderstanding, and obstruction in the execution of all common affaires. This common Jealousie is a very Jesuite a Machiavile: *discreto ingenio, et sapientia, et ingenio, et ingenio* he knows if hee can but devise set men once together by the eares, he will doe mischief sufficient, which is the scope, and drift of this kinde of Jealousie. You shall finde that the Jesuite doth practise most upon the weakest heads, un<sup>der</sup> able he tra, and hot spirits, finding such grounds most apt to receive and nourish his tores. This Jesuite is not for publike attainders, convictions, accusations, or other declarations, but for whisperings, and private suggestions.

You shall seldome finde him appearing at the Councell-Board, but with the King at the Junctio, in his Privie Chamber, the Queenes Bed-Chamber, the Garden, the Cloister, the Close-Stoole, or such like places by whispering, lying, slandering the Parliament, the Puritans, the Round-Heads for Treason, sedition, schisme, and not one true storie of a thousand, though confirmed there with many damnable Oathes, where none is present to answer him. You shall seldom have Jealousie appeare openly in the houses of *Parliament* by publike information but to the Lords severally, or the Members of the house of Commons when they are walking in *Westminster-Hall*, at their dinners, or in their Chambers. This Jesuite comes with his *Alegata*, seldome, or never with his *Probatum*: *Multa dicit, nihil probat*. He will talke one houre, two, three if he may be heard, and it may be not one true word all the while: but



such is the cunning of this Jipsie, that hee will first seeke the pulse of every Lord, or of the Members of the House of Commons. If they be Patro- gative men, then comes Jealousie whispering: take heed of such Lords, such Knights, such Burgeses: They would have the Kings Crowne a republicke: no Monarchie, they would have the Kings life, (staine his palatinate) cut him short of his revenue, his just, and undoubted power, &c. but how is all this proved? Surely, I have heard it by credible intelligence, when I was in the country, I have observed it by their speeches, and earriages which have implied by consequence (though never so remote) so lesse: And thus the Juggling Sophister (allow him to make inference) will prove: twofold groweth, and white, blacke. If hee meet with a Puritanicall man, hee whispereth unto him such Lords, Knights, Burgeses, are Anabaptists, Brownists, would have all Learning downe, Universities downe, no Religion, but helow he fancies, no preaching, but in English: and why so? Would they not have Bishops downe, Ceremonies, and booke of common Prayer downe *Downe Downe* as though Religion might not stand, a well reformed discipline might not be, an uniform confession of faith, a set forme of Prayer in some case to be used, Ministers stand, Learning (as much on more then ever) encouraged, and Universities stand, without the helpe of *Downe Downe* without the helpe of Ceremonies, and low, Booke of Common Prayer.

There is a way for all this which narrow eyed Jealousie, ignorance, and vice never yet peeped into. Another while this Jealousie bowe gets to the Ladies for Religion and their Country, whispering in their Eares, such Lords, Knights, and Burgeses are not fit to be trusted, they are acquainted with strangers, they have knived friends, Malignants, they have souldiers, souldiers not religious themselves no, so craye in their darings: it may be in point of indifference, differing from many pious and religious therefore let them never be employed in any place of great trust. Now what good is for all this? why such a good man thinks thus of men, such a woman, such souldiers and upon what grounds? simply upon the foundation of doubt at all, cannot as may be an excellent man for government, for place of Command and yet hee may be as a man may be a Religious man, and yet no good Governour, no good Pastor, a man of no publick spirit (though all honest men would desire, all great men were good men, faithfull as *David* Jealousie is *Isaiah*) brooke we come Jealousie to know Gods peculiar secret, shall this peculiar man be no more of Religion whilst he makes an open profession of it. May not a man be a true Christian and yet scandalous, yet it were to be wished all true Christians were beautiful and exact, all wayes of piety and conscientious practise, unto which Jealousie will never arrive but rather desire men shew but one good worke that ever Jealousie did: It's

charity that's rich in good workes, and such a Charity as beleiveth all things, hopeth all things, it must be a Gospel like spirit, a Christs Spirit, a Pauls spirit who became all things to all men, to win some that must draw men to Religion. Oh uncharitable scandalous Jealousie if thou canst not well prove what thou sayest, why dost thou lye, slander, and hide thy knavery under a cloake of Religion; If thou canst prove any materiall or notorious crime against them whom thou dost secretly accuse and censure why dost thou not bring thine Articles to the House of Commons, or the House of Lords, and there accuse them *proress*; Bring forth thy witnesses or else give over whispering, for their acquaintance with Malignants who but hath some, hath many, some more, some lesse; For kindred who but hath some notorious Malignants, for great men, who hath all right Christians for their servants, for Souldiers (though no good men, but would heartily desire all men were good) but (Jealously) its haply thy ignorance, as much as malice. What is it that we fight for, and ingage our selves for in the next, and most immediate place? It is not to scitle the King and Parliament together in one, to maintaine the just power of the Kings highest Court contriveable by none but God almighty, we trust on them under God as conservators of our Religion, reformers of discipline, and determiners of it with the adyce of judicious learned and pious Divines; protectors of our lawes, liberties and estates, and is not God, and his glory the ultimate end of all these.

O blind Jealousie, if thou didst but see what we fight for in the immediate, and next place, It is the just power, and priviledges of Parliament, from it we must expect Religion, reformation, Lawes, liberties and advancing of Gods glory. None but blind men expect these from any particuler instruments employed by both Houses of Parliament, therefore as long as these appointed by the Parliament are zealous Patriots, and true to their principles to maintaine the just priviledges of Parliament, we are so farre to joyne hand, and hart with them when we have sciled the King and Parliament in their just power respectively, from them we must expect direction in the matters of Gods Religion, Lawes and liberties and unto them we must yeild active, or passive obedience, so that if any have given up their faith and names to solemn protestation, and Covenant for the defence of the two Houses of Parliament, and have discovered no revolt from their vow, we are to ride lovingly together, in one and the same common rode. If we meet with travellers of faire carriage, no necessity to enquire what ends, what business they have, of what judgment, and practise they are, but not to fall out by the way is the travellers duty. May it therefore please these Houses to follow the practise of our Saviour, when they meet with the unquiet, and fiery spirits of the Sonnes of Zebedee, though Christs owne Disciples on thide them, discountenance them, and to marke such as make divi-

sion (as the Apostle speaks) to bring some to exemplary punishment that all others may feare in that kind to worke misunderstandings, divisions, obstructions which in time may prove distructive. Let our bloody wofull experience speake, hath not the King hazarded himselfe, his honour, his Kingdome by suffering this hellish Iesuite, Icalousie to lodge in his bosome, be pleased therefore in your excellent wisdom to prevent the Malignancy of Icalousie, this grand fury though transformed into an Angell of light, though habited like a saint, or a Statesman, as you love God, your selves, the Cause, the Kingdome. By your authority (I beseech you) crush this Cockatrice upon the first view of him, let him have execution, no reprive, require Preachers to preach him downe in their Pulpits, as a principall service to Church and State, Ministers, and other Schollers to print and presse him downe, let charity love him downe, let all Christians through the Kingdome, Churches, families repent, and pray downe this hellish Monster which hath crept almost into all societies from the Kingdome to the family, and hath almost bereft this famous Nation of life, and breath.

What halcion, and happy dayes should we promise our selves if we could but once see groundlesse Icalousie, and proud emulation by gasping, and breathlesse, would not the death of Icalousie be the immortality of a firme union betwixt us and the famous Nation of the Scotts our Brethren, who have adventured their best blood for us? wold it not rement the spirits of our ever Renowned *Londoners* who have followed God fully, and for the saving of the Kingdome have gone on constantly beyond all president of their Predecessors, wold it not beget a lasting peace betwixt us & the beyond Sea Churches of the Protestants, and a firme League against the Common Enemy, if we could see the law of love, which is the Law of our Saviours rule every where by serpentine wisdom, and Dove like innocency. The Lord God of love unite your Spirits, make you strong through the whole Kingdome in the hearts of all people against my Lord the Kings & all your Enemies, especially those that walke in the darke, and pretend to be friends, whiles through Malignity, ignorance, or sinister ends, they neither seek you, nor the common good.

And now will your honours not be offended, if I give you one instance

stance of the unhappy successe of Iealousie instead of many more  
 which have or hereafter may happen if not prevented seasonably,  
 when your singuler wisdom, and care had associated *Warwickshire*,  
*Staffordshire*, *Shropshire*, and *Worcestershire*, with the Cities of *Co-*  
*ventry* and *Litchfield*, under the Earle of *Denbigh*, for their mutuall  
 strength, preventing the *Irish* from Landing, dashing Prince *Rupert*  
 in the shell when he was in *Shropshire* (it was a right prudent device  
 had it beene executed) who lets this noble Earle from putting his  
 authority in execution, was it not Iealousie which starte up, and op-  
 poses him with triks, and devises (of which you shall never find him  
 unfurnished and sometimes under very specious pretences) till hee  
 was vindicated from dishonour in both your houses; what followed  
 upon the opposition of this Earle, and the retarding of your land  
 his designe into *Sallop*, but the incursion of the *Irish* the overthrow  
 of this unhappy, and most hopefull beginnings of prudent, and va-  
 liant Sir *Thomas Middleton*, the plundering of one part of *Cheshire*,  
 the subjecting of *Shropshire* to an heavier yoke than before;  
 afterwards when the Commissioners of both Kingdomes (if I mis-  
 take not) laid a most excellent, and well studied designe for *Cheshire*,  
 & *Lancashire* to yeeld a concurring assistance to the associated Coun-  
 ties under the Earle of *Denbigh* for suppressing Prince *Rupert* (who  
 had got by this time a considerable, and some what more formi-  
 dable strength in *Shropshire*) and the said Earle with a body framed  
 as was advised, was to fall on Prince *Rupert* in *Shropshire*, and to pre-  
 vent him from *Cheshire*, and *Lancashire*, being unplundered Countie  
 who doth, who dare retard this designe in the execution, but impu-  
 dent Iealousie, in what Shire this Egge was layed, and hatched,  
 I know not, but God knowes, only the consequence was sad  
 enough to those bleeding Countie of *Cheshire* and *Lancashire*,  
 witnesse such a Generall destruction of the Parliaments  
 freinds in their Estates, witnesse the inhumane cruelty of the bloody  
 Prince, and the blood of many men, women, and Children as have  
 there suffered: Wheresoever the Egge was layed, the birth hath bin  
 very unhappie, and propogative of its owne kinde, and of many sad  
 stories about the encrease of Prince *Rupert*s Army: God prevent more  
 of them. I hope in time the wisdom of your Honours will find out



the Retarders of your Councells, and Commands from a Lion: If the miscarriage of *Leicestershire* was in the Earle, or the *Leicesters* themselves, or others, I am confident the bloud of that Countie pleades not for them, but cleeres your honours in point of Justice, care and prudence, and the Commissioners of both the Kingdomes. Ohely give mee leave not to deceive my selfe with jealousie about the good Earle whiles I inveigh against it in others. The testimony of your honours satisfied me concerning him at the first, till I should be informed otherwise by a good authoritie. His owne worth, parts and patient bearing all affronts much satisfied me: His former adhering to you in the generall. Notwithstanding temptations from, Wife, Mother, Kinred, and great ones at *Oxford* (which might happily have shaken the greatest Cedar in *Lebanon*) make mee think, I may better trust him, then some never blown upon with the wind. But now me thinks many shold bee undeceived, & couzened no longer with me Jesuiticall spirit of jealousie, whiles you see the Earle raise such a pricie little, considerable Army out of the dust with small encouragement and money, and manage them so well as to take *Rushell*, put assessments upon that part of *Staffordshire*, affront, and baffle the Kings Horse, though upon great odds and disadvantage on the Earles side, relieve *Wem*, take *Alcester*, since relieve it, and take *Chelmsley* House: In all which God hath seemed to looke on the Earle, as though he were no malignant. May it please your Honours to pardon mee, though I expresse not my name, happily I may the better discover this spirit of jealousie immediately working to know my name, by which I may also more easily finde out his Ghost where hee most lodges and haunts: In the meane time I am not ashamed of my name nor of the truth and sincerity of my heart in this Remonstrance. Accept this I beseech you from him with a Candid interpretation, who presents it in all humilitie to your Honours, prayes daily for you, grieves when your instruments bellow for want of integritie, judgement, resolution or experience faile you, heartily wishes your Country Commissioners were for qualitie fitter, though for number fewer, and (if it bee lawfull without sawcinesse and offence) I desire your Honours would be pleased



pleased to excuse Capitaines from their daily sitting in your Countie Committees, considering it takes them off from their practicall duties, wherein they are sufficiently raw, they study their places daily. Besides it layes a temptation upon them (though good men) to lay burthens upon the people, & to dive too deep into the Countie pocket: at least wile it exposes them to scandall and censure, and leaves a bitter disaffection upon mens spirits against them. Bee pleased also to make the authoritie of your Countie Committees more familiar, and cleare to the understandings of all men, that wee may then better know how to observe and obey, as whether it be of the same latitude with deputy Lieutenants, for raising men and money according to the L. Lieutenants directions by commands received from your honours, (a dignitie and trust which hath beene acceptable to ingenuous Knights, and Esquiers, though now not to meane and undeserving men) or else bee larger to limit and manacle the hands of the L. O. R. D. Lieutenants, and Generalls, to intermeddle in Church affaires, and turne them upside downe at their pleasure, and sequester Church livings to their secular use, giving some small exhibition to Curats according to their discretion: Or whether to raise by assessments more then may bee needfull for the publike service, of the place, to use your best friends, harshly, and to deale gently with Malignants, if related, and acquainted with some of the Committee: Wherein if your honours be pleased to make a Declaration of the sence of both your Houses, and give encouragement to the subject, that your eares will be open to the oppressed (if they complaine upon good grounds) and that you will spare neither any of one Committee nor others if they have transgressed the Laws of God, the lawes of the Kingdom, or extended your Ordinances above reason, or your intention: You will at once remove a world of Jealousies, and secret objections inclining to most dangerous subdivisions, and bow the hearts of all *Wretches* in generall at the heart of one man, and encourage your petitioners, and many thousand of your choyest, and most constant friends to pray for a reward of your honours publike travayles care and faithfullness unto Eternitie.

*This is printed according to Order.*

# THE LONDON POST.

Numb. 2. 28

P. P. London

K.

*Faithfully Communicating His*  
Intelligence of the Proceedings of Parliament, and  
many other Memorable Passages certified by Letters  
and Advertisements.

From { Lifford. { Liverpool. { Banbury. { Holstein.  
{ Sheffield. { VVareham. { Bazing. { Westmerland.  
{ Newake. { Durham. { Scarbo'cugh. { Ireland.  
{ VVinchfield. { Chester. { Newcastle. { Scotland.

*An exact Relation of the delicate and dangerous Conspiracie in the West against the Parliament and the Kingdom. Prince Rupert and Prince Maurice not to be pardoned by the Parliament, nor in the Propositions of Peace to be numbered in the Act of Oblivion. The Articles of the taking of the Castle of Sheffield. The Order for the Ordination of Ministers, and with what Order and Reformation it shall be observed. A great victory obtained by Lieut. Generall Middleton, against His Majesties Forces: With a full Relation of the late success in the North. A 100. pound offered for the taking of the two Irish Rebels that escaped from the Tower.*

Printed according to Order, by G. B. August. 20. 1644.

## ENTLEMEN,

Wee must humbly crave your pardon, that our Post (the last week) came not in with his expected News. It was the second Return we undertook, And sometimes in the difficulties of the way, the unexpected newes of the Enemy doth delay and distresse our speed. But if you please to forgive our first mischance, we dare promise you, to arme our selves with so much Care, that we shall be able hereafter to prevent, or overcome all Danger.



But from the Post of London, we will direct you to the Post at Court, and that was a brave Post indeed, no lesse a man then my Lord Beauchamps, son and heire to the Marquis of Hartford, who came unto his Ex-

(2) T  
excellence with a Letter, and a Message from his Majestie. I will only here declare unto you what heretofore hath not been published. This Letter contained a side and a half, and it was written every word with the Kings own hand: It began,

ESSEX,

**T**his is the present time in which you have the Power to render your King and your Country happy; you are able to performe it. Joyne with mee, and wee will make the opposers happy against their wills; which if you doe performe, then I shall be your faithfull friend,

CHARLES REX.

After the King had wrote, and sent this Letter (which for your further satisfaction, will be suddenly published at large, with some Observations thereupon) and no answer at all returned by writing: Some of the Counsellors about the King, falsely conceiving, that by reason of his Excellencies silence, His Majesties Letter had peradventur wrought some impression on him, or thinking so great an Argument proceeding from so high an Authority, could not be too often urged, they therefore concluded, to write to him again, and (to manage the design with the greater Art and force.) this letter must not be contrived by any of the Cabinet Councell, but by the chief Commanders of His Majesties Army, who having the Army at their disposing, were thought to be of greater power, to make good what they had promised, P. Mauris therefore, and the Earl of Braynsford, who was lately Earl of Forth, was designed to write unto his Excellency (and because they would seem to beleve by his Excellencies silence, that the Kings Letter miscarried) they repeated the substance of his Majesties Letter, desiring him to take it into his most serious consideration, and that his Excellencie, with some Officers, would vouchsafe to come in Person, and treat in their Quarters, assuring him (on the honour of Soldiers) that their Persons should be as safe, as in his Excellencies own Tent. This Letter was written two daies after His Majesties Letter, and it was dated at Liscard, August 8.

MAURIS.

BRAYNSFORD.

And that this dangerous Plot, so destructive to the Parliament and the Kingdome, might not want numbers to advance it, there was the day following, another Letter directed to his Excellencie from about one hundred of his Majesties Officers, assuring his Excellency, That what his Majestie expressed, he would maintaine, and in regard they all sought for the Protestant Religion.

Religion; the Kings Privileges; and the Priviledge of the Parliament, they therefore desired that he would haue known his Majesties; and choose out a select number, to treat with them, assuring him on the obligation of Gentlemen and Souldiers, that they should be as far from violence, as in their own Quarters.

All these promises and perfwasions could work nothing on the excellencie temper and Resolution of my Lord Generall. The winds will sooner have the power to turne the beames of the Sun, then these pernicious counsailes to direct him from his constancy and fidelity to the Parliament: We have given God many prayers for many Victories. Surely this great Victory in which his Excellencie alone overcame His Majestie; his two chief Generalls, and all the greatest Commanders in the Royall Army; is a happy Conquest, that may challenge a great and a just Thanksgiving. And the manner of it is as admirable as the effect; you shall find his Excellencie did overcome them as much by his Candor as his Constancie, and lest not be-  
hinde him the least reproach that might vex his reputation: His answer was returned by their Messengers, in the same manner, as he returned his Answer by my Lord *Brantham* to His Majesties Letter: I know not which way to make my Treaty without the consent of both Houses of Parliament, much lesse to violate my faith to them, or the trust which they have imposed on me.

You have heard before of the taking of the Town of *Warham* in the West, we can now assure you of the taking of *Sheffield Castle* in the North, which was surrendered to Major Generall *Croford*, who found in the Castle,

One Demi-cannon 7 5 40. Barrells of Powder.  
300. Armes. 50. Great store of Pillage.

The Articles for the surrendering of it to the Right Honourable the Earl of *Manchester*, were these.

1. That the said Castle of *Sheffield*, with all the Armes, Ordinance and Ammunition, Colours and Drums, and all other Provision therein, shall be delivered up to the Right Honourable the Earl of *Manchester*, without waiving or impeaching any part thereof.
2. That the Governour, and all the rest of the Officers and Gentlemen, shall upon the delivery thereof, passe quietly to their Houses unmolested, or unplundered.
3. That all persons of either side shall be released, and be capable of the same condition.
4. That the said Governour, and the rest of the Officers, and all Gentlemen, shall have their Horses, Pistols, and their Swords, with all the faire accordance and comportment that Gentlemen deserve.

5. That those Gentlemen and Officers or Souldiers, who shall repair unto their houses, shall enjoy the Estate of *Manchester*s protection for their present estates, they behaving themselves quietly, and submitting to all the Ordinances of the Parliament.

6. That the Gentlewomen with their servants and necessities properly belonging to them, shall passe quietly to their houses, or where they please without disturbance.

7. That till these Articles be concluded, there be a Cessation from all acts of hostility on either side.

By this means the strong Castle of *Sheffield* is reduced to the obedience of the Parliament, by the Prowesse of the Noble Earle of *Manchester*, who since the surrendring of *Yorke*, hath performed good services also in subduing the garrisons of *Tick-hill* Castle, and of *Welbeck* house, a brave and strong seat, the residence sometime, and the delight of the *Marquesse* of *Newcastle*.

This strong Castle being surrendred, It is conceived that the victorious Earle will make his next Advance towards *Newark*, which since the taking of *Yorke*, and the defeating of Prince *Ruperts* forces is mightily discouraged, and will peradventure be now as ready to submit and acknowledge, as they were before to oppose the Parliament.

We understand that the Towne of *Liverpoole* in *Lancashire* is still besieged by the force of Sir *John Meldrum*, and that he is in good possibilitie to inforce it suddainly to the obedience of the Parliament, in regard that the expected Supplies from *Ireland* cannot come, the Provinces of *Munster* and *Ulster* being now actually in Armes, and drawing forth their Forces into the Field to oppose the Cessation, so this purpose the Lord *Inchequin* hath sent a letter to his Majestie from *Yorke*, the Tenour whereof is.

THat he humbly beseecheth His Majestie to recall the Proclamation, where in he termeth the Irish Rebels his Subjects, who were the first beginners of this unnaturall war, and of the losse of so much blood which hath been spilt in His Majesties Dominions, assuring His Majestie that his conscience is strengthened and comforted in the Justice of His Cause, and that he is resolved to the uttermost of his power, though with the losse of his life and fortunes to oppose them, and to preserve the Province of *Munster* from their violence, humbly beseeching His Majestie to excuse him, if out of the knowledge and hatred of their inhumanitie, he cannot satisfie his expostulation to continue any longer with them in any Cessation of Armes.

Subscribed.

*Inchequin.*

You



You may add to this that since the taking in of the towne of *Wareham*, his brother *O Brian* having sworn both him & his to be true servants of the Parliament, and taken the Nationall Covenant, hath now transported himselfe with 400. foot into *Ireland* to assist his brother the Lord *Inchequin*, and thinks it safer with a good conscience to be Master of his own Estate; (which is a great one in *Ireland*) then with a bad conscience to be Governor of a poor town, and every house in danger to be forced from him here in *England*. I doe beleieve that His Majestie had some private intelligence, that the Province of *Munster* began to oppose the Cessation of Armes before the Parliament had notice of it; for I finde that before ever wee understood that the Lord *Inchequin* had taken up Armes for the Parliament; that his Majestie had dispatched *Brian O Neale* into *Ireland*, with a Commission to the Marquesse of *Ormond*, either to continue the Cessation, or conclude a perfect Peace as he himself thought good;

We are not yet certainly informed that *Newcastle* is surrendered; but we are truly advertised that since the taking of *Gateside hill*, which commands the third part of the town which lies on the stoop, and declining of that hill, and all the Shippes within half a mile of the towne of *Newcastle*, that the Earle of *Calendar* hath taken halfe the bridge towards *Tinmouth*, there is no question but that Generall *Lest* is by this time advanced before it. The Castle (it is affirmed) is of some strength, but wee hope the towne and Castletown which is the whole *Newcastle*, will suddenly be ours;

And as there is a sudden possibilitie that we shall be Masters of *Newcastle*; (which in this late war was the first Towne in *England* that denyed her assistance unto *London*) so is there good hopes of enforcing the towne of *Scarborough* to the commands of the Parliament, the present condition of which place, you shall receive in the extract of a letter here inserted.

**S**carborough Castle, It is a place strong by Nature, and by many persons that flie from it, we understand it is as strong in Armes, and sufficiently provided with Ammunition, and as well provided with vittuals as Ammunition. This is our greatest hope that it will not long hold out, because that many of the chiefest of the Inhabitants are gone away for feare of the siege, and have betaken themselves into *Cumberland*, or *Westmerland*.

Thus doe the Armies of the Parliament, and their Councils move both together, and because the busie Husbandman is now in the field in bringing home his harvest, our souldiers are as busie before the Garrisons of their Enemy, and are as carefull in taking in their Castles. But the stubborn Mannour of *Winkfield* will not yet be taught to submit. Wee have made many breaches with our Canon into the wals, but none wide enough to let out the Malignancy that diseaseth the place. We doubt not but that

we shall be shortly able to recover it, in regard that the Lord of *Loughborough* makes but little haste to relieve it: He had rather ruine his old designes which is an Ambuscado to defeat the Carriers; but he hath bin so late so often and so soundly beaten, that he is so far from bringing any succour unto others, that he is hardly able to defend himselfe.

In the meane while the siege of *Banbury* doth still continue; before which place Colonell *Finn*, and Maior *Lidcott* are commanded with some Bodies of the *Warwicke* and *Northampton* horses. You will shortly hear of some action there in regard the *Northampton* foot are preparing to advance to second them, and to that purpose they have their Ordnance already mounted, and expect only some additionall forces to come in unto their assistance to make good the siege. The taking of this place would be of great importance. I know not what forces the Enemy can expect that can come to their reliefe, so that in all probabilite it will suddenly submit unto the Parliament.

From the siege at *Basing* we cannot bring such news as we desire, we understand that a party of their horse, making use of the opportunity of night, issued forth, and passing by our forces, galloped quite away, either to *Wallingford*, or to *Oxford*. The besiegers howsoever are full of Courage and resolution, and are confident they shall quickly satisfy the expectation of the Kingdom by their Deeds of honor and success; wee have this day received good newes from beyond the Sea, which is, That the *Swedes* are again delivered from all fear and danger, occasioned by the approach of the Imperiall Army, the truth whereof, in the ensuing Letter, you shall finde confirmed.

SIR, **A**ccording to your expectation, I have perfected your account, and for your satisfaction, and my own, I have sent it over. One thing I must substract, which is from the Newes which I sent you about some two or three weeks since. The imperiall Army is now returned, commanded by the Emperor, and (as I hear) they are to march into Hungary, to the relief of the City of *Prestburgh*, which is besieged now by the *Transilvanian* Prince. The Prince of *Transilvania* son marched up unto him, with an addition to his army, consisting of at least 100000 Turks. By this means *Holstein* will be freed from the Calamity of a second enemy, and though in hard times, I shall enjoy a more untrobled opportunity to expresse my selfe to ke.

(SIR) Your most humble and industrious Servant and son, Lieutenant General *Middleton* since the taking in of *Wicham* (at which place he did remarkable service) is now advanced towards his Majesties Reare to be ready to attend the advantages of the Retreats, and the movings of his Army: His Majestie is conceived to be 7000 strong in horse,

and

and his Excellencie but 4000. but with the Auxiliary forces of Lieutenant General *Middleton* which consist of 1500. horse, and 1000. Dragoons his Excellencie will be enabled to equal his Majesties Armie, and what he wants in number to supply in courage. I do beleene that if his Majesties Armie, will fight at all, that he will adventure it, before that Generall *Middletons* forces doe approach too neer him. There is a report that there hath been some Velitations between the horse on both sides, and indeed they quarter so neere unto one another, that it is almost impossible it should be otherwise.

The two Houses of Parliament have againe fallen upon the Propositions for Peace, and upon the result of the debate, it was Ordered; That Prince *Rupert*, and his Brother, Prince *Mauris* should never be capable of any Pardon, by any Act of Oblivion, which should passe betwixt the King and Parliament upon the Propositions, but that they shall be surrendered to the Justice of the Houses. And further it was ordered hereupon, that a Committee should be nominated to consider of all such persons, who either have been, or at this present are in actual Armes against the Parliament, who are also to be exempted out of the Act of Oblivion. And all Committees are to joyn with this Committee, to make a grand Committee of the whole House, to consider of this Businesse.

The House of Commons hath also passed an Order for the Ordination of Ministers, as it was presented by the Assembly of the Divines, and to the heads already declared, it was added, That whosoever shall be inducted into the Ministry, shall be examined in some part of the Bible, in the Latine, Greek & Hebrew tongues, as also what Authors in Divinity he hath read, and what account he can give of his knowledge in Logick and Philosophy: And further he is to declare himself concerning the late Reformation in the Church of *England*, and to prove his faith and Religion out of places in the Bible, And before their Induction, they are to preach three dayes to the Parishioners they are intended for, and to goe daily to their Houses, and discourse with them upon matters of Religion, to the end, that their Parishioners might have some knowledge of their gifts. And the Parishioners, upon the election of any Minister, are to set one day apart for the imploring of Gods blessing on the Minister, &c.

It being known to the House of Commons, that Colonell *Massey*, was come to *London*, he was called for by a Serient of Armes to come into the house, where standing at the Bar, Mr. *Speaker*, by command of the House, did give him hearty thanks for all his faithfull service done to, and for the State, givirg him encouragement to proceed, promising him the favour and protection of the Parliament.

The Propositions of Peace, brought by my Lord *Warrden* from the Parliament of *Scotland* are concluded this day, and sent up to the Lords for their concurrence, with a blank for those Names, who are not to be admitted into the propositions of Peace, This will suddenly be dispatched to His Maiestie. Let it be the businesse of our patience to attend the Divine pleasure: He who hath begun our happinesse, will undoubtedly compleat it.

From *Scotland* (althoug we posked thither for good newes) we are sorry we cannot bring you this Intelligence we desired. VVe understand that the forces in *Cumberland* and in *Westmerland* are advanced towards *Scotland* with six thousand horse and foote to invade that Kingdome Southwards, as the Irish Rebels did in the North. The Marquesse of *Argyle* with an Army of sixe thousand, is marched to incounter with the Irish, who are not above three thousand, unless they are seconded by some Forces from the Marquess of *Huntly*: They follow the method of our Armyes in the West, and have a Navy at sea to assist their forces on land. Against these, being but six ships, the Kingdome of *Scotland*, hath sent forth eight Ships of their own, and two brave Ships of the Parliament are joyned with them. It is reported that the Irish Admirall is taken, but there being nothing certain to confirm it, we will refer it to our next intelligence: It is certain that Gen. *Lesley* is gon up to *Newcastle* with ten thousand horse and foot, who hearing of the advance of the Enemy towards *Scotland*, may follow after them into *Westmerland* and *Cumberland*, and inforce them to return or pursue them into *Scotland* to their destruction, having a potent Enemy before them, & an Army resolved to revenge their injuries behind them: Besides the Town of *Newcastle*, against which severall batteries are planted from the Hill (being now almost in the Possession of the Earl of *Caledon*) is to expect less mercy.

Whereas the two Irish Rebels, the Lords *Macquere*, and *MacMabon* lately escaped from the Tower by sawing thorough a double doore. It is Ordered by the Parl. that whoso ever can seize on them alive or dead, shall have a hundred pound for his painer.

The Garrison of *Warham* not long since surrendered to the Parliament, is now to be Garrisoned by Order of the said Parliament, in which three hundred foot are to bee maintained, one Company whereof to be under the Command of their Governour *Robert Butler* Esquire, and the other two under such Captaines as the Committee shall appoint.

Sir *Henry Vane* Senior is Ordered to goe with all conveniencie into the Bishoppricke of *Durham*, to put in execution the Militia in the said Countie: And it is Ordered that Sir *George Vane* Knight shall be High Sheriefe for the said Bishoppricke of *Durham*, and some Members of the House of Commons are to goe thither to receive him from both Houses, and to deliver to him the Seale of the Bishoppricke,

Vpon the advance of some Forces from the County of *Kent*, and other places to Sir *William Waller*, it is Ordered that the foote Souldiers shall be maintained by the Countie, and the Horse and Dragoones by the State.

There hath beene of late divers reports of some great defeat given to the Kings Army, the truth is, that Lieutenant Collonell *Middleton* did fall upon a party of the Enemies Horse, and tooke of them fourescore and odde, and slew some, without any loss at all to his owne part.

FINIS.

Numb 68.

Propositions Agreed.  
 Rupert Escorted.  
 Dorrington Cudgelled,  
 And his Carriages surprized.

Keith Fr 12

# THE KINGDOMES Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From *Wednesday* the 14. of *August*, to *Tuesday* the 20. of *August*, 1644.

I Am resolv'd hereafter to give you an accompt (though briefly) of every particular thing of note, that happens in the intervals of time, though others should publish much thereof before I come to your view; it shall be to enlarge a Truth, or confirm it, where it is certain, as neere as the best and most certaine Intelligence can direct me.

The first thing of note that happened since my last, was a Letter from his Majestie to my Lord Generall, of which some before have touch'd, and come neere the mark, but missed it; and how to enlarge it without running a hazard (before it come to view by publique Authority) I know not, yet considering how slow Committees are, before they bring things to light, when the Kingdom expects it, and the matter it selfe requires a publike notice; I will adventure to give some of his Majesties own words (though not all) yet sufficient to let you see, how low great persons will go, to compass evill designes; the words are these:



**E**SSEX, I have been very willing to believe, that When ever there should be such a Coniuncture, as to put it into your power, to effect the happy settlement of this miserable Kingdom, you would lay hold of it, the reason is now before you, you have it at this time in your power to redeem your Country, and the Crown, and to oblige your King in the highest degree, and such an opportunitie, as perhaps no subject before you ever had, nor after you shall have: To which there is no more required, but that you joyne with me, and if any shall oppose, We will make them happie (by Gods blessing) even against their Wills: upon the word of a King, you joyning with me, I shall give both to you, and your Army, such eminent markes of confidence and value, as I shall not leave a roome for the least distrust amongst you, &c. And I shall then be,

Liskard, August the 6.  
1644.

Your Faithfull Friend,  
Charles Rex.

This Royall invitation (if another had done it, would have required another expreffion) had little countenance from my Lord Generall in the reception, who gave it entertainment, like a man of honour and integrity, scorning to betray his trust for any person or respect what ever: besides he remembred, how often he hath been Proclaimed *Traitor* by his Majesty (which Proclamations and Declarations to this hour are not recalled) and therefore had notwithstanding those Court like expreffions, dishonourable termes, by those Declarations, &c. And considering withall, who holds the pen whilst his Majestie writes, it was Item sufficient to him, to beware.

I might adde another consideration, that if his Majestie had really intended a Peace, he would have sent to the Parliament, without whom there can be no settled Peace, recalled his Proclamation against them as Traitors, and invited them as Subjects to settle the Peace of the Kingdom, for my Lord Generall, is employed, and intrusted by them.

When his Majesties Letter could not prevaile with his Excellency, then *Maurice* and *Bramford* they write, and invite his Excellency to hearken to his Majestie, and that their honours should lie at stake, if the King performe not.

Then *George* and *Giles*, I mean *Goring* and *Strangeways*, with *Hopson*, and others of his Majesties principall Commanders write to his Excellency much to the same purpose, and had an answer all alike, he would not betray his trust for any man.

The enemy was very low, or else had hopes of operation of some party

in my L. Generals Army, which failed them (if any such were there) make the events of temptation to treachery, how dishonourable it will prove in conclusion to the temptors: if I were a servant to the Great *Turke*, so long as I served him, I would be faithfull, though it were against the most Christian King, they that tempt to Treachery, are not much unlike him that shall betray.

Heave this, and shall tell you in the next place, of a Letter to his Majestie from the Lord *Inchequin* dated at *Cork* the 17. of *July*, intercepted at Sea, being also under the hands of the Lord *Brogbill*, Colonell *Brocket*, Colonell *Egmondisham*, *Muschamp* and others: I tell you some passages in it, but not the Letter at large, because it is but lately sent to his Majesty by a Trumpeter, it saith thus:

*That your Majestie cannot be happy, so long as you call the bloody Irish, Subjects, who procured a Cessation for their own ends, and do not yet forbear boldly to asseme, that they have your Majesties Commission to warrant their insurrection: And therefore do humbly supplicate you Sacred Majestie to vindicate your honour by Proclaiming them Rebels: In the meane time we are resolved to keep those Garrisons we have in our power for your Majesty, and the Parliament, and will prosecute to the utmost, those bloody barbarens Rebels, though we perish; it is but paying that debt we owe unto death so much the sooner.*

Can any Malignant, without giving his conscience the lie, yet again stand up and speake for those barbarous villaines, and justifie his Majesties (seduced by wicked Councell) late acts of grace, and favour towards them, by his not onely granting them a Cessation for a yeare, and Proclaiming them his good Subjects, but by sending a Commission to the Lord *Omond*, to make a Peace, if he thinke good.

Concerning the Articles upon the surrender of *Warham*, where forty barrells of powder, six hundred Armes, and sixteen piece of Ordnance were, the by-standers could have wished one of them had been omitted, and that is the ninth Article: That a safe conduct should be granted to the naturall Irish Recusants to *Bristol*, or elsewhere, to the Kings Quarters. There were in all of these one hundred, whose hands had been imbrued in the blood of the Protestants of *Ireland*, as they did often boast of at the Town of *Warham*: It had been an acceptable service, that they had sent up these naturall Irish, and Rebels, to *London*, that the Malignants at liberty, and in prison, might see what instruments his Majesty employes to settle the Protestant Religion: And, if those Irish and English Papists should prevaile by the Sword, Malignant, (Charity begins at home) they would set up Popery, not the Protestant Religion.

You may discern as much by their owne Letters: The instance but in one: A Letter from Master *Brym Ianson*, a son of the Church in *Spain*, to his Father Sir *Brym Ianson*, and Brother Doctor *Henry Ianson*, of the Church of *Rome* in *England*, both now in the Kings Army (imployed no doubt by his Majesty, to settle the Protestant Religion) though it is the least of their meaning.

His Letter beares Date at *Cadis* in *Spain*, *April 12. 1644.*  
With this badge on it, *I.H.S.* He hath these words.

**B**Ut I make no question, but after the King hath subdued his Rebels, he will at least give freedom of Conscience to the *Romane* Catholiques, that maintain the Religion of all our Ancestors. I trust in God that these Wars will redound to his honour, and to the settling there again of the true Catholique and Apostolique Faith, in that blessed Country, that deserved (for the great devotion of the Inhabitants once to the Mother of God) the name of the Dowry of the blessed Virgin, *Queen of Angels*; And I trust in God to be an eye-witnesse of so great a blessing.

The Letter it selfe, published by that worthy Divine, Master *Cranford*, is worth your reading.

He hath this passage further: *In the mean time it is very convenient to procure preferment here, which is impossible without her Majesties (of England) Letter to her sister the Queen of Spain, who governes here more then the King.* Some have thought *England* had been only guilty of that weaknesse.

Besides this Letter, you may remember the Commission from the Pope, to severall Commissioners in this Kingdome, (*Papists*) to return the names of all such Catholiques as were slain in this holy War in *England*, for the re-settling of the Catholique Religion, that they might be Canonized for Saints at *Rome*. The Commission under Seal was intercepted, and remaines in Parliament.

I cannot yet give over the Irish, nor ever shall, till his Majesty call them Rebels, and act against them as Rebels, and the Malignants declare that they thinke the Irish deserve punishment. There is Intelligence come, that the Rebels of Ireland, that landed under the Marquisse of Antrim in Scotland, would gladly return back (but that our Ships prevent them) by reason of the great Army the Marquisse of Argile is marching withall against them. The Letter is thus:

Being arrived in that part, under the Command of the Marquisse of Argile, I had Intelligence of Irish men of War, that had landed in the Northern Islands of this Kingdome three thousand Rebels, which Ships had taken severall Merchant men, and being upon the Coast, I spied a Frigate, and gave her Chase to a Port where three men of War lay at an Anchor, which had landed their Souldiers: that being the 19. of July, we fought with them about ten houres, and tooke one of them, of about 200. Last, a new Ship: The rest run ashore, and filled their Ships with Muskietiers, that we could do no good of them, which moves the Marquisse of Argile hearing of, and being necessitated for want of Shipping to keep them there, that they transport not their Souldiers from thence, he intending to give them Battaille by Land, requested me to lie neere them, that they make not an escape, which request of his, in obedience to the welfare of both Kingdomes, I obey, &c.

From the Sheriffedome of  
Argile, at Dunstaffarche,  
July 24.

Robert Swahley.

This Ship is a Merchant man of War, set out by Master Maurice Thompson, and others, and a man of War set out by the Parliament, is come to his assistance also, so we hope those Rebels that landed there, will smart for it, by Sea, or Land.

The news out of the North is little : by reason that the *Durham*, and *York* Packets were not come to *Hull*, to come away with *Hull* Packet; yet some Intelligence is come, 1. That *Helmesly* Castle is begirt, and hopes of a sudden surrender, for Mr. *Henry Bellasis*, lately a Parliament man is come in to my L. *Fairfax*, and his estate lies about it, and he no doubt will endeavour to use his interest for the reducing of it, divers others of quality do daily come in, as Sir *William Ingram*, *Matter Pottington*, and others, besides those heretofore named.

There is great hopes that Sir *Hugh Cholmley* will prove a good Commonwealths man, for according to the known Laws of the Land, hee would not permit the Marquiss of *Newcastle*, nor any with him, to carry above 5. li. a man, which necessitated the Marquiss to put off most of his attendants, and left them to shift for themselves in a strange Country.

The Country is full of Malignants, that submit themselves, and therefore the Parliament had need to send supplies of moneys to my L. *Fairfax*, to recrate his Army that he may not onely defend the City of *Torke*, with a strong Garrison, but also, reduce the lesser Garrisons as *Pamfret*, *Knaresbrough*, and *Skipton*, 1000 of his horse are sent into *Lancashire*; whereupon the Cavaliers quitted *Clitheroe* Castle, casting all the Beefe, Porke, Corne, &c. into Ponds, and Ditches, and spoiling all things else that might be usefull.

Besides Sir *John Meldrum* who commands in chiefe, in *Lancashire* (for at last I hope the *Lancashire* Commanders will agree to defend their Country, without standing upon Punkilloes, and points of honour, amongst themselves, which hath justly brought that misery upon them) hath not onely besieged *Liverpoole*, but sent severall parties to stop all passages out of *Cheshire* into *Lancashire*, if in case the Prince of wickedness (*Rupert*) should once again attempt to invade that County, where he exercised such inhumanity, as hath not been done in any other part of the Kingdom, he may receive a better welcome then he did at *Stowford*.

In *Cumberland* and *Westmerland*, they do endeavour to get strength together; but generally the Inhabitants refuse to stir out of the County, yet *Langdale*, and *Gleatham*, with those forces they brought in with them, and some of the most desperate sort in those Counties do threaten either to invade *Scotland* or *Northumberland*, some prejudice they may do, not much.

From the Siege before *Newcastle*, we understand by Sea, from *Sunderland*, that the B. of *Calander* begun to play upon the Town with his great Ordnance carrying Ball 30 l. weight, seven dayes since, and that the people do all flie into the high Town, and that the Mayor Sir *John Marley* keeps in the Castle, which commands the Town, as *Pauls* doth *Chesapside*, so

that



that the Town will be suddenly had, but when they have the Town, there will be little security, till the Castle be undermined ; most part of the Town would yeild, but the Mayor *Marley*, having 300. for a constant Guard in the Castle, reserves them to make his own conditions, if in case the Town yeild ; now that Generall *Leslie* is there in person, you will heare more ere long.

The Kingdom of Scotland hath returned the Propositions for Peace, which was presented by the Committee of both Kingdoms to the Parliament here, and by them sent to the Kingdom of Scotland ; the alterations they made, were onely in matter of forme, not of substance.

And the house of Commons hath agreed unto those alterations, and sent up the Propositions unto the Lords, for their concurrence, two things excepted, which are not yet perfected : (1) A. blanke is left for inserting the names of such principall Delinquents, in every County, as shall be declared incapable of mercy, and of such persons as shall never bear office in the Church or Common wealth more : (2) A. blanke is left to insert what Ordinances of Parliament shall be insisted upon to be made Acts of Parliament, so that in a weeks time they will be perfected, and sent to the King, and I thinke it may be said without offence, that God would give the King a heart yet to agree with his Parliament therein, for had he agreed to the Propositions sent him at *Oxford*, which his Irish Subjects (but I say Rebels) would not permit him, much blood had been spared.

Though it be not fit to tell you all the names of those persons in every County, that are to be exempted, from partaking of mercy, yet one man I will name, to satisfie the Kingdom, least they should thinke the Parliament should forget him, and that is, Prince *Ruperts*, that blood thirsty Cavalier, that deserves punishment in the highest degree, to have his flesh torne off his backe with hot Pincers, as they do in France, to the greatest Traitors.

The Parliament in the Kingdom of *Scotland* have made incapable of mercy 14. Lords, and 500. Knights, Gentlemen, and others.

There are lately escaped out of the Tower two Irish Rebels (you may see what it is to delay Justice) *Mackquere*, and *Mackmahun*, both which were upon the Rack in *Ireland*, and confessed their hands to be in the contriving of that Rebellion, and that they were privy to all the designes, and did confesse something else, which I leave to honest *James Peashy* to tell, who heard them reproved by great persons, standers by, for saying so : What ? Scandalize your King, &c.

The Parliament hath ordered 100. li. to any man that can bring one or both of them again, either alive or dead, and have declared, that it shall be Treason in any man to protect them, & that they shall suffer as Traitors

in as severe a manner as these Rebels should have suffered.

Let not other Keepers (now that the Ordinance for *Mariall Law* is past) be more negligent of their prisoners, because these men are escaped, and no great cry made of it: For to say truth, these men had got Sawes of a foot in length, and an inch broad, and sawed a doore two inches thick, in the middle, and so escaped thence, and afterwards over the wall into the ditch, and got over the ditch and wall into the street by the Posterne, and so are gone. But however hereafter, Sawes must be no more excuses.

And all Keepers of prisons in generall are much too blame, to permit every malignant prisoner, though for high Treason, to keep malignants to their servants: Let them do their duty, to put such servants as they dare trust, to attend prisoners, and let them have fitting accommodation, and then they will not convey Intelligence so easily as *Overwicke* and others in the Tower often do.

From the West our latest news is, that my Lo: *Generall* is still quartered about *Liffithell*, and *Foy*, and that rich Country on the Sea side, and his Maiesty at *Bodnam*, and his out-quarters within a mile of my Lo: *Generalls*, and so have faced one another these few dayes: His Maiesty waits provisions for his Army, for he is glad to send into *Somefshire* for four, with whom Col. Lieutenant Gen. *Middleton* hath met, and taken many Carriages (though not the number spoken of) killed and taken about 140. horse. He marched on Monday the 14. of August to *Sherburne*, and next day sent out parties for Intelligence, and had information that Sir *Fra: Derrington*, Sir *Will. Courtney*, and others, in all about 1000. horse and Dragoones were at *Lampart*, whereupon he advanced with a party of 300. horse and dragoones to *Pederton*, where the enemy was in readinesse; and Major *Ennis*, and Major *Car* charged gallantly, being assisted by Col. *Middleton*, and routed the enemy, horse and dragoones, though their dragoones had lined the hedges, and pursued them within halfe a mile of *Bridgewater*: He took prisoners, one Major, 3. Captaines, 2. Lieutenant, 2. Cornets, 2. Quartermasters, and 40. Common souldiers, and 80. Horses, and killed 50. on the place: On our side Major *Car* was taken prisoner, and 4. Common souldiers, and the Carriages were taken three, and at *Lampart*.

Printed according to Order, for Robert White.

## The Court Mercurie. 30

Relating for Newes,

The most remarkable Passages of the Kings army,  
as also some newes from Forreigne parts.

Communicated to both Houses of PARLIAMENT for truth,  
from divers parts of this Kingdome.

viz,

Captain Johnson Captaine of the Life-guard to the King surpris'd. A March with  
Spaine intended for the Prince of Wales. A Truce betwene the K. of Denmark  
and the Swedes. Bozar-castle in Darbithire surrendred. The Marquis of New-  
castle procuring men and Armes in Denmark. The Lord Generals good success  
in the West. Newcastle distressed. The Queens very joyfull in France &c.

Colonel Goring, Hurrey, Captain Leg, and Sir Thomas Glenham, are got in-  
to Westmorland.

From Saturday the 10 of August, to Wednesday the 21<sup>th</sup>. 1644.

From Court, August the 10.



E heare that it is disputable there whether the Lord  
Capell or his Lady is the greater Politician, for shee  
advertiseth his Lordship to be wise, sit still and doe  
nothing, but his Lordship would doe something but  
dares not, I confesse it is good slee. ing in a whole  
skin, but better and farre safer to sleepe in a sound  
Conscience, but thats a stranger at Oxford, Lord how  
her Ladiship took upon her (though not so much as  
she could beare) when she perceived her Lord to be  
wounded, how she nick-nam'd the Buller that had  
executed his office upon him, calling it unmannerly

Peller, what quoth she, doe you make no distinction of persons you sawcy round  
thing you my Husbands a Lord, and does such things as you thinke to tooe him  
now at his yeares of discretion, whereupon she sighed out a speech to the Lord  
Dunsmore, shewing the inconveniency of Warre and her desire of a speedy Ac-  
commodation, her reasons was these:

G

First,

First, that the noise of the Drum was not fit to be heard in Ladies chamber, and that Peace and the L. of *Canterbury* would bring in foure things againe to please Ladies, as *Masques, Playes, Revellings*, and other pritty *Night-workes*, why might they not straine Religion a litle to please Ladies.

Secondly, that the Lessons and Muscalle ayres in Play-houses yielded sweeter Harmony, then the surly and rude noise of Warre, and more acceptable to the eares of a Lady.

Thirdly, that she could not indure the imoake of the Masket or Carbis it savour'd so of Gunpowder, & of all Powders she lik'd that powder the worst.

Fourthly, that the practising of the Cannons in the field, were more desperate then the Lord of *Canterburys* were in the Church, that their terrible railing put her in mind of Thunder, and the extremity of that frighted Ladies too much with the thought of their sinnes, and the considerations of the deserts following, it would preiudice youth much and make them grow old before their time, with too much Churching it.

They raile much at *Oxford* this weeke (give them leave that dare doe nothing else) They tell us of Mr. *Peters* and the Bishop of *Canterburys* Library conveyed and dispiersed into *Duck-lane* and *Pauls Church-yard*, and that Mr. *Peters* has a faculty to extract Money out of old Bookes, but they doe not tell us, of Parson *Cady* nor his stealing of old Drums and leagner-Cloakes, and trades with them to poore Souldiers, to whom he sells them in the Morning and wins them with Dice at Night; this Parson has read much (I meane to little purpose) and has convers'd with many Authors, as *Amadis de Gaul*, the *Knight of the Sunne*, and *Don Quick shat*, out of which his learning and industry has purloin'd many a pretty Story, for which hee supps with his Hostesse fresh and fasting; and the Boyes in the Chancery-corner admire him, tell him of Religion and he prates *Shakespeare* for my money, and nothing makes him appeare a Master of Art so much as his knowledge in *Aristotle*, for hee has read him thoroughly and walkes with him in life and Action, my Pitty leaves him with an &c.

The Condition of Peace so much desired and now talked of, I wish may bring Truth along with it, and that they may meet and kisse each other, for if either come without the other, the Condition is miserable, for Truth without Peace is turbulent, and Peace without Truth is secure In-justice, yet it is better and more convenient for a State to maintaine a just War then to imbrace an ill condition'd Peace; but the Consideration of this we ought to leave to the Prudent Authors of our happinesse, the Houses of Parliament.

Letters of Intelligence came this day to Towne informing us from *Leicester*, that some forces from *Beaver* joyned with Generall *Hastings* and came to a small Towne called *Belgrave* within a mile of *Leicester*, with an intent to Plunder the same, and some Carriers that were that Night to travell for *Dar-*



by, from whom they tooke some Horse but were prevented from Plundering their Packets by some forces of the Lord Greys that issued forth the Garrison of Leicester, and between Leicester and Belgrave they had a pritty skirmish, one Captain Rowland Hacker of the enemies Party received there many desperate wounds, and Captain Tapper and other Captaines coming near the Enemy to charge them the enemy durst not stand the charge but hastened away, and by reason the Leicester men wanted Horse sufficient, the enemy escaped without further pursuit.

The Ordinance for Associating the Counties of *Willes, Dorset, Somerset, Devon, and Cornwall*, and the Cities of *Bristol, Exeter*, and the Towne and County of *Paule*, and putting them into a Posture of defence, was this day read in the House and ordered to goe up (with some Amendments) to the Lords on Monday morning.

We received intelligence that Sir *William Brereton* and the Cheshire forces have lately taken about 300 of Prince *Raperts* Horse, part of his owne Regiment at or neere a place called *Dee*, & hath taken some 80 Prisoners, amongst whom were 3 Captaines and other Officers, with Armes and pillage.

We understand by Letters that one *Clavering* called the Lord *Clavering* son to Sir *John Clavering* a *Northumberland* Knight, a known Active man in those parts against Parliamentary proceedings is lately dead, the rumour was, that he lost his life in *Montrasse* service but there is no such thing, for Nature's force was spent and he paid the death he owed.

We have intelligence this day, that the Forces of *Lyme* and *Wormouth* had taken part of *Wareham* where the Lord *Inchiquins* brother is Governour, and our hopes have powerfull persuasive reasons that he will not hold out long in respect he has understood of his Brothers declaring himself for the Parliament.

*Munday the 12 of August.*

Information came from *Staffordshire*, that the Governour of *Lichfield* had lost twelve of 14 very able Horse for warre, which were seized as they were marching by some of our Forces which issued out of *Stafford* Garrison. It is the part of a true Soldier with a Noble heaviness to deplore the Condition of his Enemy, and not to insult o're his Misery though the Trophies they purchase are through the others ruine, for it is at most but *Fortun de la Garr*. With such a becoming temperance all Soldiers looke on the Marquis of *Newcastle*, that striving for his King against his Countrey, has not onely lost the favour of his King and Countrey, but lives in Exile like an illegitimate Sonne of *England*. *Welbeck* house in *Nottinghamshire* strongly Garrisoned by his Lordship is surrendered to our Forces, not that we are sorry for it, but of an honourable pity wish to see him more safely wife and kept in it a tip and love of his Mother *England*, whose favours were too prodigally bestowed upon him and his requital wounded her.



We heare that Collonel Major Generall *Craford* was before *Sherrin* Castle within 3 or 4 miles of *Rotherham*, and had made a breach 10 yards broad in divers places, but is not yet taken, though we have had large hopes of it, for Major Generall *Craford* was resolved when hee sawe first downe before it not to leave it unconquered.

There was an Order this day made, that on *Wednesday* the Committee of the House of Commons Adventurers in *Ireland*, should meet with the Committee of Adventurers of London to consult together about the affaires in *Ireland* in the Exchequer Chamber.

The Governour of *Wareham* has effected our hopes in the surrendering of it, and has imbarqued himselfe and 500 resolute English Souldiers that had formerly served in *Ireland* against the Rebels and are for *Munster*. And the Parliament this day Ordered, that exact care should be taken for the speedy sending of Ammunition and Victuall for *Munster*, and to send ayde and encouragement to those that are in *Munster*, that so those places may be strongly kept according to the intention of this Valiant English there, for the use of King and Parliament against the barbarous *Irish* and their Adherents.

Lieutenant Generall *Middleton* by Order from the Houses of Parliament, is gone upon his March towards the Kings Army, and they have likewise taken Order that Sir *William Waller* and Major Generall *Brown*, shall forthwith march into the West. And they have Ordered that a supply of men shall be taken out of severall Garrisons to make up Sir *Will: Wallers* Army eight thousand Foot, his Horse being marched before him.

We have intelligence that Collonel *Goring*, *Hurry*, and Captaine *Ley*, with Sir *Thomas Glenham*, are endeavouring to get into a body in *Wiltshire*, and have already gotten a considerable strength and much terrified the Countrey, but we hope they will not cause to tyrannize there long.

We heare that his Excellency offered Battaille twice or thrice to his Majesty, but hee refused it and sent Letters to his Excellency desiring a Treaty, which Letter was inclosed in another Letter sent by the Earle of *Brinsford* to his Excellency, wherein he sought to Corrupt the innated goodnesse of his Excellency, and to forfeit his Faith and the trust reposed in him by the Parliament, but his Excellency whose discretion and fidelity cannot be paralleled, wisely, yet with much humilitie refused it.

*Tuesday the 3 of August.*

**T**his day was appointed and set apart for Humiliation onely Ordered within sixe Parishes, and other Parishes were left to the Religious inclination of their severall Churches, and such well disposed People as should Congregate themselves, to implore Gods blessing, and prosperous success of the Lord Generals Army,

*Wed.*

Wednesday the 14 of August.

**L**Etters came to the house from the Lord Generall; with three letters one from his Majesty, another from the Earle of *Brinsford*, another from *Prince Maurice* expressing many *Majesties* information declared, which letters were read and ordered to be Printed that so the World might see what good effects might produce. Thanks was likewise agreed upon to be returned to the Lord Generall for his fidelity, care, and Constancie to this great worke.

Complaint was made this day by the Earle of *Dunbigh*, at a conference concerning some wrongs that he had suffered, by the wilfull Interruptions of those in his association, by those whose ayd and active assistance ought properly to goe along with him in his resolution for the publike.

There was this day conference this day concerning the Ordinance for Marshall-Law, occasioned by reason the house of Commons would have such Delinquents as by tryall should appeare guilty of death to be executed accordingly, unless reprieve should be granted by consent of both houses of Parliament. The Lords would not have any executed unless the Peeres and commons of *England* be first acquainted therewithall.

This Ordinance is like to go forward very speedily, to the terror of fiels who make it their sport to caluminate so high a Court. As is the Parliament of *England*.

We have Intelligence from *Banbury* that the Blocking up of that place still continues and that 1000 foot is expected to come from Major Generall *Drum* to joyne with the beicldgers horse being about 1000, and that on *Monday August* the 5, a party of *Northamptonshire* forces to the number of 1 or 200 entred the Towne of *Banbury* where the former *Northamptonshire* forces lay. And that since Collonel *Iohn Fives* with 5 Troope of horse at *Stratton* house and Major *Lidcot* with five Troopes of horse more at *Warwick* besides the forces that are quartered in *Banbury* Town, which puts them to a great freight they can no sooner peepe forth, but are suddenly surprized. And *Banbury* Castle is for certain surrounded.

There was letters read this day in the house from the Earle of *Warwick*, dated the 10 of *August* wherein he expressed that his Excellency did write to him; concerning the conveying the three letters before mentioned, and that he desired his Lordship to acquaint the Parliament that he had sent out a party consisting 3 Regiments of horse and one Company of Dragoons, under the Command of Collonel *Beare* against *Greenville*, that they had defeated him, routed a party of his Forces, took two Lieutenants an Ensigne and 50 men, and that he hopes if any Forces be sent to secure his Reare, he doubts not successe agreeable to their desires.

We have likewise that Coll: *Sheffield* was sent by Command from the Lord Generall, to make good the Designe of Coll: *Beare* with a strong party of Horse.

Thursday the 15 of August.

I Received a letter this day from a special friend of mine with the Lord Generall that his Excellence was in very good condition the 9th. of August the date of the letter and had taken some forces of *Gyrenathen*; and that the Lord Generall expects every minute to fight with the Enemy. And that the Forces of the Lord Generall carry one resolution along with them not to yield a foot to the Enemy without a great deal of disadvantage.

This day Sir Francis Popham a worthy Member of the house of Commons. had his funerall rites performed at *Newington* in ample state, and accompanied with the Patriots of our Country.

Little newes can be expected this day in respect the house sate but in the manner of a Grand Committee as formerly. Yet we have intelligence from *Newport* where the forces of Sir Samuel Luke quarter. That Captaine *Emm* he had a late encounter with the Enemy neere *Bissar* in the County of *Buckingham*, and worsted them, taking a Captaine Cornet, and Quartermaster, with some Troopers, and carryed them Prisoners to *Newport*.

Friday the 16 of August.

There was an Order this day passed the House of Commons for the speedy sending 400 quarters of Oares out of his Majesties Store to the Lord Generalls Army.

There was a report this day made in the Commons house touching the businessse betweene the Lord Gray and the Committee for *Leicester*, whereupon a Committee was appointed to peruse with care all the Examinationes that has bin taken in that businessse, and thereupon to report the Condition and Name of the same speedily to the house.

In the house this day was read a Coppie of the Lord *Inchiquin* Letter sent to his Majesty wherein he expressed his fervent resolution to the Parliament, and to oppose the Rebels in all their Acts of cruelty and inhumanity, and further, beseeching his Majesty that undeserved Act of Grace wherein he remits them his Loving Subjects and bestow vpon them their due Character of bloody Rebels.

It was agreed upon that a speedy course should be taken for raising a considerable Summe of Moneys from the sale of the Bishops Lands, to pay the Arreeres of the Protestant forces in *Ireland* and provide Ammunition and Cloathing for them.

We have received intelligence this day that the Forces in *Sheffield* Castle are marched away and left it with good store of Armes and Ammunition in the Possession of the Earle of *Manchester*s Forces.

Saturday the 17 of August.

We have intelligence that Sir *Marmaduke Langdale* Colonel *Coring*, and other unna: all forces to their Country are molesting *Wiltshire*.

land and *Caithness* with *100* Horse and *1000* Foot, and have often appeared about the Borders of *Scotland*, but the Parliament of *Scotland* have so Ordered their Country in a posture of defence, they value not their worst.

There was some debate this day in the house concerning *Lyons* in *Dorsetshire* and the settling the Garrison there, and Colonel *Bulwer* was nominated to be made Governour thereof.

The Propositions for Peace to be sent to his Majesty took up much time this day for debate in the House and Votes of consent passed to the first, second, and third Articles, and the rest will suddenly be resolved ypon and sent to his Majesty that so the World may judge their Pious intentions.

There was an order this day made for the sending of *100* Barrells of powder to *Plimouth* to furnish the Garrison there, and supply the Army of the Lord Generall as occasion shall require.

*Monday the 19 of August.*

Letters of Intelligence from *Holland* and other parts beyond Sea to diverse Merchants in Town, informe us that the Prince of *Orange* during the difference betweene the *Spaniard* and the *French* at *Gravlin* marched with an ample power into *Flanders* and tooke many Castles, out of which they have safely brought with them above *100000* *l*. The same letters informe us that the *French* are marched into *Flanders* as fast as *Leopards* which place they intend to Besiege.

By the same letters we understand that the Queene is at a place called *Waters of Fougbeone* in *France* and has received by way of Contribution out of the Nunneries large summes of Money, and is extreame merry as though she had some designe on soe, the Lord Viscount *Montagues* Daughters, the Lady *Maltravers* with other Ladies and Gentlewomen, are much with the Queene and Revell it.

We understand likewise that *Jernyn* dyed in *Rhodie* at the Lord *Montagues* at the Lord *Montagues* there on *Munday* was seavenight last, and sudden Command coming from the Queene, to require his attendance upon her, he immediately in an abrupt manner without any civill Ceremony to the company, or the least expression of gratitude for his entertainment, left the place and posted with the wings of speed to the *Waters of Fougbeone*, where the Queene expected him.

We have likewise intelligence that the Marquis of *Newcastle* is very active in the Court of *Denmarke* for procuring Men and Armes for his Majesties service, and has made his tale so faire to the King of *Denmarke*, that he looks upon him with a very favourable eye, and intends to mediate for him to the King of *England*, and *1000* Men and Armes is in readinesse there to be sent upon the first opportunity for his Majesties use, but their attempts have proved higher to so fatall to them, that they almost despaire of landing safely, and questi-

onless.



lethe the ever watchfull Earle of Warwick will give them an unwelcome sight,  
and borrow their Armes and Ammunition for better Employment.

*Tuesday the 20 of August.*

**T**He Towne I know is bigge with expectation of newes from the West,  
but the difficulty of Passage deprives us of the enjoyment thereof, only  
we heare that some Skirmishes has bin performed by Parties on either side;  
And that his Majesty is much freighted for Provision, and that the Countie  
of *Somerset* has received expresse Command to supply his Majesties Army,  
or expect an ensuing Penill. His Excellence is still about *Fox*, and *Lisburne*,  
and the Enemy within a mile of him, something will be suddenly done with-  
out doubt.

I am informed, that the King of *Denmarke* and the *Swedes* are upon Con-  
ditions of Truce, so that we have great cause to feare Forraigne powers wil-  
lur-run this Kingdome without Gods gracious Mercy; for his Majesty as I  
am certainly informed, intends to match his Sonne the Prince of *Wales* with  
the eldest Daughter to the King of *Spain*, and from *Spain* he expects sudden  
ayde, or at least wise, hopes to bind them to it by that Affinity, and the Po-  
lish faction is very busie to effect and bring this about; for they are very  
fearefull his Majesty should incline to a blessed Accommodation, by which  
the extirpation of the — I know not what to tearme it must follow, which  
all true Protestants are and will be Active for,

We received intelligence by Letters, that the Besiegers of *Newcastle* has  
Attempted the Battery thereof, and it is expected suddenly to be surrendered  
upon Conditions or by force, and certainly they will take the better course,  
for there is many in the Towne that stands well-affected to the Parliament,  
and move much for the surrendering it.

It is noysed in Towne, that some Officers of the King hath bin lately sur-  
prised by a Party of the Lord Generalls, amongst whom was one *Johnston*,  
Captaine to the Kings Life-Guard, which occasioned the Rumour of his Ma-  
jesties surprisall.

There is newes come of the surrender of *Bozar-Castle* in *Darby-shire*, a  
strong Garrison of the Earle of the Earle of *Newcastles*, with all the Armes,  
and Ammunition. And the Forces that were before it, and *Shoffield-Castle*,  
are gone to assist the Forces at *Wingfield Mannor*; and in the meane time  
have sent Forces within three miles of *Newarks*.

*Printed according to Order, by T. FORCET.*



SPECVLVM IMPIETATIS,  
OR WHOLESOME

31

# ADVICE

FOR HIS

MAJESTIE and his THREE  
KINGDOMES:

*R Jesuits*

WHEREIN

The *Jesuites* are Displayed, Described, and  
Set forth in their true COLOURS,

By their owne Popish Faction, and such as make exact  
Profession of the Roman RELIGION.

Whereby *England, Scotland, and Ireland* may plainly  
perceive what kinde of Virulent and Banetull Vipers the  
Papists, Forrainers, and Irish Rebels which are now in Armes  
against the PARLIAMENT and true Protestants,  
labour to bring in, and to set up amongst us, to the  
utter ruine of Religion and Liberty.

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*Qui cum Jesu itis, non itis cum Jesuitis.*

You that love Jesus, flee the Jesuites.

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*Published according to Order.*

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*Aug: 21*

LONDON.

Printed for G. Bishop, and H. Shepheard, 1644.

TO ALL THE  
PROTESTANTS  
in England, Scotland, and Ireland.

BRETHREN,

**W**E here present unto your views and serious considerations, an History of spotlesse Truth and integrity, which though alied in France, will wee hope prove a Caveat of consequence to these three Kingdomes, and teach them (if they will be Wise and provident while they yet have time and power) to avoide the Serpentine and venomous snakes, of this execrated and Pestilent brood of Iesuits who in Sheeps cloathing prove ravenous Wolves, and devour the too simply credulous, & easie to be inveigled flock of our Protestant Congregations. This Fraternity of Iniquity, yea this Society of Satanists (Which Title, we wish that all Protestants would henceforward endow them with as most proper to their nature, actions, and doctrines, having punctually practised the Wiles, impieties, lies, equivocations, murders and impostures, of their infernall Instructor, that old serpent Satan) are now through the negligent oversight and permission of Christian Princes, become of an hundred yeares standing in the world, whereby they have over-spread the whole face of Christendome, yea, by their indefatigable travells (like unto Satan) have encompass'd the whole Globe of the earth to make Proselytes, and in the Infidel World (instead of Preaching nothing but Iesus Christ, whose devoted servants they saine themselves to be) have onely turned the poore and ignorant Indians from Pagan Idolatry, to the adoration of Stocks, Stones, Crucifixes, Saints and Angels, according to the Romish Idolatry; as Mr. Purchas well observeth in his Pilgrimage, and in his other Geographicall Volumes.

But their further description we leave to the ensuing History, whose Authour is French, whom we have taught to speak English. He was a man of approved fidelity, singular understanding, and of Universall intelligence in matters of State, in the time of Charles the ninth the French King, the History of whose Reigne he hath largely and faithfully Recorded: during whose Minority this desperate sect through the connivence of Katherine de Medicis, the then Queene Mother and Regent of France) grew footing in Paris, where drawing multitudes of Disciples and adherents to them, they committed the horrid Massacre there, and were the inventors of other mischiefs that happened since in that Kingdome, as this History of them fully declares, which, because it is disjointed through other intervening Occurrences, we have made a Collection of the parcels, and joynd them into one continued and intire Relation.

The History followeth.

**I**N the yeare of Christ 1564. about the beginning of February, there arrived at *Fontain Bleau* in *France*, Ambassadors from the Pope, the Emperour of *Germany*, the King of *Spain*, and the Duke of *Savoy*, who ioyntly demanded, that the King would cause the Canons and Decrees of the Councell of *Trent*, to be punctually observed thorowout his whole Kingdome; whose Deputies were to appar at *Nancy* in *Lorraine* the 25. of March following, to read those Canons in the presence of the Ambassadors of all the Roman Catholique Princes, who were summoned thither to make a generall League against those Kingdomes, Principallities, and States that had withdrawn their obedience from the Pope. They also desired the King totally to cease the alienation of the Clergies goods, alleading that it was prejudiciall aswell to himselfe, as to his Kingdome, and contrary to the Divine Law: And that the King of *Spain* and the Duke of *Savoy*, would not be paid their wives portions (who were sisters to the French King) out of the Clergies moneyes. And they required, that the Protestants might receive exemplary punishment, which they would prescribe according to their accustomed manner: that the Pardon and Edict of Peace graunted to the Protestants, might be abolished and disannulled, and that the King would doe Justice upon those that had a hand in the murder of the Duke of *Guise*. And they adioyned great and fair promises to these requests, to imbroile the Kingdome in the fire of a second Civill Warre.

But the Queene Regent and her Councell, perceiving, these to be ticklish points, and distrusting the promises of those people, made the yong King to answer the Ambassadors, that he thanked their Masters, whom hee would not put to so much trouble, hoping to conserve his Subjects in quiet according to the institution of the Roman Church: That he had published the Edict of Pacification, to remove Strangers out of his Kingdome; that hee could not for the present begin a new War in his own Countrey, for certain reasons which he would send them in writing, and that in such an affairs, he would take the advice of the Princes of his blood, the principall Lords of his Councell, and the Officers of his Crowne.

This Embassage, whereof the King of *Spain* was the principall Author, was (it seemeth) the cause, that made the Queene Regent desirous to conferre with that King in private, whereupon, about the beginning of March, shee, accompanied with the yong King, began her journey to *Bayon*, to speak with the

King of *Spain*, under these specious pretence, that the King her Sonne, being neere his Majority, having almost accomplished his 14 yeeres of age, should make his progresse through all the Provinces of his Kingdome, that his presence would give remedy to many complaints and discontents, and confirme the Edict of Pacification. But the future events manifested, the designs of this Woman and her Councell.

After some stay at *Lyons*, where the Queen built a Citadell to bridle the Protestants, they at last arrived at *Bayon*, where they were met by the King and Queen of *Spain*, and other Grandees, amongst whom was the Duke of *Alva*, who with some others of the Spanish Councell, conferred secretly with the French Councell, and the result of their Conference was, to exterminate the Protestants, as well in *France*, as in the Low-countries, and that they ought to begin with the chiefeft of them, following the Aphorisme of that Spanish Duke (which he practised a little after upon the heads of the Earls of *Egmont*, *Horne*, and others at *Brussels*) viz. that it was preposterous to take frogges, when they might first fish for great Salmones, whereof the Prince of *Cande*, the Admirall, and other great Protestants in France, being advertised by some that overheard those bloody counsells, kept themselves upon their guard, and began to thinke upon their affaires, and exhorted the Protestants not to sleep too securely. These Councells taken between the French and Spaniards at *Bayon*, were the Originall of all the evils which befell afterwards, both in *France*, and the Low-Countries.

During this voyage of the King at *Bayon*, where he was onely accompanied, by such Princes and Lords, as were of the Romish Religion, the Jesuites, finding themselves much favoured by their Disciples, and getting strength by the potency of their adherents, demanded admission into the University of *Paris*, upon whose refusall, they complained to the Court of Parliament, instantly requested that they might be incorporated into it, whereupon the Parliament assigned a day for the University to shew cause why they should not be admitted, and for the Jesuites to make good the reasons of their request. The day being come, and the Parliament assembled, the University brought an Advocate, whose Name was Master *Pasquier*, to plead for them against the Jesuites, who hath left recorded in writing, in the Fourth book of his Epistles, what Arguments he then urged against them. Behold then (saith our Author) what he hath pleaded and written in one of those Epistles.

A certain person borne in the Kingdome of *Navarre*, named *Ignatius Loyola*, who all his life time had followed the Warres, having been wounded in the Citie of *Pampelune*, and while he was in cure, betooke himself to the reading of the lives of the auncient Fathers in the Primitive Church, after whose examples he purposed to frame the whole tenor of his life. He acquainted himself with

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some persons, and amongst others, with one called Master *Brouer*. These two swore an Association together, and *Ignatius* being cured, they made some voyages to *Paris*, *Rome*, and *Jerusalem*. Finally they retired to *Venice*, where they resided some yeeres; and perceiving they had gotten some followers transported themselves to *Rome*, where they began to make publike profession of their Order: promising there, amongst other Propositions, to performe two things, first, that their principall end was to preach the Gospel to Infidells, to convert them to the faith of Christ, next, of meeke good will, and *gratis* to instruct people in Learning. And to make their Name suitable to their Devotion; they termed themselves the Religious of the Society of the Name of *JESUS*.

They presented themselves to Pope *Paul* the Third, of the Family of *Farnese*, about the yeere of Christ 1540. It was at the time that *Germany* began to take Armes for the abolishing of the Romish Religion: and because that one of the Germanes chief disputes, was about the Popes power, which *Martin Luther* endeavoured to overthrow: these men being of a quite contrary disposition and profession declared, that the first vow they made, was to acknowledge the Pope above all earthly powers, yea above the generall and Univerfall Council of the Church.

The Pope, who in the beginning had made scruple to allow and approve of them, and after he had onely permitted them to stile themselves Religious, but conditionally that they should not exceed threescore in number, began at this promise to prick up his eares, and to give free passage to their Devotion. After that Pope, *Julius* the third kept them also on foot, untill that Pope *Paul* the fourth, surnamed the *Thrin*, who was the first promoter of this Order, authorised, and fully confirmed them, with all manner of Immanities and Priviledges.

As their Affaires passed on in this sort, it happened that the Bishop of *Clermont*, who was the bastard of the Chancellor *Pris*, took them into affection, and was desirous to plant their Order in *Paris*, whither he brought Master *Brouer*, and three or foure more of them. These at their first entrance, lodged themselves meanly, and with little noise in a chamber in the *Lombards Colledge*, and after firm'd their habitation in the House of *Clermont* in the *Harpe-street*, by the permission of the Bishop that first brought them amongst us, celebrating their Masses and Prayers on Sundayes and Holydayes in a Chappell which is at the entrance of the *Chamber-house* in *Paris*.

These men perceiving their affaires to succeed to their mindes and desires, presented themselves sundry times to the Court of Parliament, to the end that their Order might be authorized and established by it, but the Procurator Generall *Brouer* opposed himself against all their Requests; nor that he favoured



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not as much as any others the Catholique Religion, but because above all things he redouted and feared Innovations, as the Mothers of many errors, especially in Religion: therefore he declared unto them, that if their hearts had so totally abandoned the World, that they might, without introducing a new Order, betake themselves to the ancient Societies, either of Saint *Benedict*, *Clugny*, *Cîteaux*, *Grandmont*, *Premonstré*, and others approved by many Councils, or under the Orders of the foure Mendicant Friars.

The Court of Parliament, not being satisfied with their Remonstrances, would not beleieve them alone, but advised with the faculty of Divinity, who by their Decree censured them, partly because some of their Propositions derogated from the Priviledges of the French Church, and partly that qualifying themselves as other Religious persons, they wore not such an habite, nor confined themselves in Cloisters, as other Religious Orders did. This censure frustrated their Project.

Some while after the Bishop of *Clermont* deceased, who bequested them by his Testament many great gifts, which Legacies they having received, the first Protestant troubles arose, at whose beginning, the French Clergie were assembled at *Poissy*, from thence they beganne to breake their long silence, and againe presented a request to the Court of Parliament, that they might be received and approved, if not in forme of Religion, yet at the least in the nature of a simple Colledge. The Parliament conceived this request proper for the superiour Clergie, and remanded them to the Assembly at *Poissy*, where the Cardinall of *Tournon* as the ancientest Prelate presided, who had founded a Company of their name in the City of *Tournon*. By his intercession they obtained Reception in the onely forme of a Society and Colledge, conditionally that they should be obliged to take another title then that of Jesuites, and in every thing conforme themselves to Canonically obedience and disposition, without enterprising any thing, either in spirituall or temporall matters over the Ordinaries, and for the time to come by writing to renounce the Priviledges granted by their Papall Bulls, otherwise, that in default thereof, or that for the future they obtained not others in their stead, this approbation of the Assembly to be void and of none effect. This Decree of the Assembly, was *Verbatim* allowed them by the Court of Parliament, and according to its forme and tenour.

A little while after they bought a house situated in Saint *Jamés* street in *Paris*, which was called the Court of *Laugres*, which they divided into two habitations, the one for their Religious, the other for their Schollers. This Society had then many learned men in it, amongst others, *Frier Esmond Angier*, and *Maldonat*, the first was a great Preacher, the last brought up and versed in all sorts of Languages and Disciplines, and also a great Divine and Philosopher.

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Theſe are the words of Mr. *Paſquier*, who addeth, the Univerſitie did mee the honour to chooſe me for their Advocate. The cauſe was pleaded two whole mornings, with ſuch earneſtneſſe as the greatneſſe of the affaire required, Maſter *Verſoris* pleading for the Jeſuites, and my ſelf for the Univerſitie. As for Maſter *Paſquiers* Plea, we will here (ſaith our Authour) inſert ſome ſpeciall paſſages and notable concluſions of it. The actions of the Jeſuites (ſaid he) are full of Diſſimulation and Hypocriſie: their Sect will prove no other for the future, then a Seminarie of partialities between the Chriſtian and the Jeſuite, their aime and intention tender to no other end, but to ſurprize and ruine, aſwell the State Politicke as Eccleſiaſtickie, they carry the Name of *IEſu S* in falſe colour, I beleeeve (ſaid he) there is no faithfull Chriſtian, or good and loyall Citizen in *France*, that will not deeme the Univerſities concluſions againſt them to be juſt and reaſonable, to wit, that not onely this new Sect, who by an affected title, arrogant and ambitious, make themſelves to be onely of the Fellowſhip of *Jeſu*, ought not to be adopted into the body of our Univerſitie, but to be totally baniſhed, chaſed and exterminated our of *France*. This new Brotherhood, under a ſplendid Title, and faire externall maſke, would now encroaeth upon our quiet.

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though the greater part of them were not grounded either in Languages or Divinitie, yet they confidently promised two things, First, to preach the Gospel to Unbelievers, to convert them to the Christian faith, Next *gratis* and without any recompence to instruct all Christians in good literature, which was the cause they assumed the name of the Religious of the Societie of *Jesuw*, as if all men that adhered not to their Sect, were severed from their company and fellowship.

The same Advocate in his further pleading termed them craftie, Authors of a superstitious Sect, an unhappy generation, a Sect condemned by their Divines, because it is full of superstition and damnable ambition, and an Introduction to the ruine of all Regular and Secular States, a people increasing by the fall of others, and advanced by the ambitious and unworthy practises of the Cardinall of *Tournon* their Fautor: that they were impudent, irregular, disobedient, hypocrites, ignorant and giddie Preachers, deceivers, carriers of pocker Sermons, new people, and clouted together of all sorts of shreds, full of ambitious superstition.

Afterwards hee discovered their stratagem in a little time to amasse infinite riches, yea to gaine whole Kingdomes and Countreys, their way whereunto is, that their pretended Company is compounded of two sorts of men, whereof the first call themselves the great Observants, the other the lesser; the first, besides the three ordinary Vowes that all Monkes take, have a fourth, That is, to obey the Pope, and to acknowledge him Supream on earth above all things, without exception or reservation in whatsoever he shall command them.

The lesser Observants were onely tied to two vowes, the one respecting the fidelity they promised to the Pope, the other their obedience to their Superiours; these last doe not vow Poverty, but it is lawfull for them to hold Benefices without Dispensation, to inherit their Fathers and Mothers Lands and Goods, and to purchase lands and Possessions, as if they were Seculars. This is the way by which this new Order hath acquired such Wealth and riches: all that which accrueeth to these lesser Observants by succession, acquisition, or other practises remaineth in the Jesuiticall heape, they having no power to remand it, for those to whom it falleth, have vowed strict obedience.

Besides another speciall vow of these men, is to be noted, which is wholly, and in all things to obey their Generall and Superiour, who is alwayes a *Spaniard*, and elected by the King of *Spain*, as it hath hitherto been observed: and amongst other words of this Vow, these are inserted, That casting their eyes upon their Generall, they must acknowledge *Jesuw Christ* to be present in him. From these Vowes and distinctions are issued horrid enterprises, even to attempt the lives and Persons of Princes, Kings and Queens, as the Histories of the low-Countreys, England, and France testifie, whereof we shall say something hereafter.



As for the disorders arising from these two Orders of Observants, Mr. *Pasquier* in part discovereth them, and time hath verified them all. Let us adde these words, Howsoever, saith he, the lesser Observants make no Vow either of Virginity, or poverty, yet they indifferently receive into their Order, Priests and Layicks, married or unmarried, yea, they are not bound to reside with the great Observants; but they are permitted to dwell with the rest of the people, so that at certaine prefixed dayes, they render themselves to their Common-house, to participate of their hypocriticall shewes; so that following this Law and Rule, it will prove possible to see a whole Citie, yea a Countrey, a Kingdome, become totally Jesuited. The communication which they have together by the means of Confessions, serveth to finde out booties; and to discover the secrets of great and small. And forasmuch as they are particularly affectioned to the King of *Spain*, their principall Founder; for whom they ordinarily make particular and expresse prayers: It is no marvel, if since in *France* and else-where, these new brethren have laboured so much to make him Univerfall Monarch. Besides all this, Mr. *Pasquier* addeth, that the Jesuites feeding us with faire promises, are purposed to hooke in all our goods, and to glut themselves with our spoiles: that they are subtile Sophisters, who are stolen in amongst us like timorous Foxes, to domineere afterwards like Lyons, who like the ancient Oratours and flie janglers, by little and little gained credit at *Rome*; so by little and little they lost themselves againe: wherefore according to the judgements of all Politicians, we ought to expect no lesse of the Jesuites, if from the beginning both branch and roote they be not extirpated.

He inserteth also in the same pleading, the advice and Decree of the *Sorbon* Doctors in *Paris* in the yeare of CHRIST 1554. which translated out of Latine, containeth as followeth. This new Society attributing to it selfe in a new manner an unaccustomed name of *JESVS*, receiving so licentiously and indifferently all persons, how criminal, illegitimate or infamous soever they be, not differing in any thing from the Secular Priests in habite, in shaving their heads, in Canonieall houres, to say a part, or to sing aloud in Churches, and softly in Cloysters, in choice of Meates, and Dayes, in Fastes and divers other Rules and Ceremonies, which distinguish and uphold the Religious Orders, having obtained so many and divers Priviledges, Indulgences, and Liberties, above all in regard of saying Masses, and hearing Confessions, without distinction either of places or persons; as also in the charge of Preaching, reading Lectures, and instruction of Schollers, to the prejudice of the Ordinaries and Clergie, and also of other Monkes and Friars, yea of Princes and Temporall Lords, against the Priviledges of the Universties, and to the great oppression of the people. It seemeth to infringe the integrity of the Monastique Religion, it enervates Students, devour and necessary exercises of Vertues, Abstinences, Ceremonies,

monies, and Austerities, yea it giveth occasion freely to Apostatize from other Religious Orders, withdraweth obedience and subjection due to the Ordinaries, unjustly depriveth both the Lords Temporall and Ecclesiasticall of their Rights, introduceth distractions into the State Politique, and into the Church, and many quarrells amongst the people, suites in law, contentions, debates, envies, rebellions, and divers schismes. Wherefore, all these things being diligently weighed and examined: This Society is perillous in matter of Religion, a disturber of the peace of the Church, an overthrower of the Monasticall profession, and invented to ruine rather then to bui'd up. Let us see what followeth; There was never (saith Mr. Pasquier, who professeth to be a son of the Roman Church, and would live and die in the faith of it) Sect more partiall and ambitious, and whose Propositions were of more pernicious consequence then the Jesuiticall, in its principles it is Schismaticall, and consequently Hereticall. Afterwards he compareth *Ignatius* and *Luther*, and maintaineth that *Ignatius* is more to be feared then the other: because mens consciences are easily ensnared, and as it were inebriated with the poison of the *Ignatians* or *Jesuites*, for that they esteem them principall defenders of the Roman religion against Hereticks, though they are the prime destroyers of it; making a show of upholding the Church of God, they ruine it, and will totally destroy it in proesse of time. And continuing his speech to the whole Court, I hope (saith he) to manifest unto you, that this Sect by all their propositions produce nothing but division between the Christian and the Jesuite, beweeene the Pope and the Ordinaries, beweeene all other Monkes and themselves: and that tolerating them, there is no Prince nor Potentate that may assure his Estate against their Attempts. This Sect was founded upon the ignorance of *Ignatius*, and since it hath bene supported by the pride and arrogance of his disciples and followers.

Then he reproveth them that in calling themselves Jesuites, they degrade the holy Apostles and ancient Christians, that they blaspheme against the Honour of God, and exclude the faithfull from the Society of Iesus Christ. Moreover, that in *Portugall* and in the *Indies*, they made themselves to be called Apostles. And as certaine Sectaries (saith he) in the year 1262. surnamed Jesuites, or other such proud ones, have been put into a reprobate sense, and overthrowne by the Almighty God, wee must expect no other thing of this arrogant and new Sect of Jesuites, what prudence soever they bring for their support: Also he said, that these *Ignatians* merited a shamefull death for assuming to themselves the name of Jesuites. And after answering to the Jesuites Vow touching the Pope, whom they exalt above all Superiorities, our beliefe (saith he) is quite contrary; We in *France* acknowledge the Pope for Head and Primate of our Church, with all honour and devotion, but nevertheless he is subject to the Decrees both of Generall and Oecumenicall Councils, that he cannot enterprise any thing on

our Kingdome, nor against the Majesty of our Kings, nor against the authority of the Decrees of the Court of Parliament, nor also to the prejudice of our Diocesans within their limits and iurisdctions.

Then saith he, *John Gerson* hath expressly taught us in a book of his, that the Pope might be well enough dealt withall in the Church; that it is in the power of a Generall Councell to depose the Pope, and to Elect another to rule the affaires of the Church, as it hath bin acted in the Councils of *Basil* and *Constance*. And having learnedly pleaded for the rights of the *French* Church against the ambition and usurpation of Popes, he addeth, My Lords, if you introduce the Jesuites into *France*, and into other States, you establish so many Enemies in them, if misfortune will, that the Pope make war upon them. Then hee discovered their knaveries, thefts, extorsions, coucenages, impostures, and robberies, and shewed by divers examples that they are seditious, sowers of disturbances, Atheists, and mockers of God; and ending his Plea, he said to all the Court, You my Lords who tolerate the Jesuites, will be also one day the first Judges of your owne condemnation, when through your connivence you shall behold the evils which shall befall not onely in *France*, but throughout all Christendome.

The Advocate *Maisin*, who pleaded in this cause for the Kings Atturney, declared many things against these Sectaries, and made it sufficiently to be understood, that they were a plague and contagion in the Kingdome. But because the King was at this time in his voyage to *Bayon*, and that the Councells of the Queene Mother and the House of *Guise* who governed all, aimed at nothing but the utter ruine of the Prince of *Conde*, of the Admirall, and those of the Protestant Religion, the Jesuites Proceesse was referred to the Councell, that is to say, put off and laid aside. The second and third troubles, and after them the Massacres befalling thereupon, the Jesuites advanced their hornes in good earnest, whence ensued those horrible Tragedies acted in the end of *Henry* the third Raigne, which our Authour in brieve delivereth thus.

That the Duke of *Mayen*, who with the other Heads of the (unholy) League, kept *Paris* against that King, instigated a young *Jacobin* Friar named *James Clement* to kill the King; promising him Abbies, Bishopricks, and what he could wish for. This man steeped in lewdnesse, (as our Author saith) had passed under the hands of some Confessors, and had communication with the Jesuites and others: some dayes he resided with the Dutches of *Montpensier*, (who was called by the *Parisians* the holy Widow) sometimes with his Prior, and at other times he frequented the Jesuites, who catechised him after their manner, promising him nothing lesse then a place in Paradise above all others, if he hapned to be Martyred for the fact. This Monke seasoned in his madnesse, by so many allurements, blandishments, promises and protestations of temporall and eternall felicity, resolved and promised to kill the King. Whereupon having ordered his

project, he issued out of *Paris*, went to *Saint Clouds* bridge, where the King (who then besieged *Paris*) was Quartered, and desired to speak with him, saying that he had Letters of credit from the President of *Harlay*, the King made him to be called into his Chamber, and caused the Lord of *Bellegard*, and his Attorney Generall, who were only there with him, to retire, the more privately to hear him that addressed himself with a very simple countenance, as it seemed. The Monke seeing himself alone, the opportunity fitting, more and more feeling his countenance, drew a paper out of one of his sleeves, which he presented to the King, and out of the other a knife, which he violently stab'd into the side of the Kings belly, he being busily reading, who feeling himself hurt, drew the knife out of the wound, and therewith struck the Monke above his eye, thereupon divers Gentlemen ran in, who being moved with the indignity of such an execrable-crime, could not containe themselves, but with their swords slew the murderer, who is gone to his place, and was Canonized and adored by the impious League, but contrarily detested by those that adhered to the Royall dignity, and by the Protestants. Of this wound the King died the next morning, though his Physicians and Chirurgions judged it not mortall.

This blow (as our Author observeth) was given in the same Chamber, where this King, then Duke of *Anjou*, assisted as a prime Counsellour of the Massacre at *Paris*, 1572.

To this Prince, thus murdered, by the instigation of the Jesuites, according to Mr. *Pasquiers* before mentioned Prediction, succeeded the King of *Navarre*, named *Henry* the Fourth, who was a Protestant, but because the Duke of *Mayne* and his Confederates continued their VVarres still against him, and would not admit him for their King, upon sundry parleys, letters and solicitations from the Popish Party, who counselled him to renounce the open Profession of the Reformed Religion, and thence forward to adhere to the *Romane* Ceremonies, hee was so far inveigled and wrought upon, (in hope thereby peaceably to obtain the Diadem, & enjoy his Kingdom quietly) that he quitted his Religion (whereof he had made publike Profession for full 15. yeares before) and contrary to the advice of his Divines, and other of his Protestant friends, he openly heard Masse sung in the great Church of *Saint Denis*, the 25. of July, 1593. Where he was received by the Archbishop of *Bourges*, and other Prelates, with some particular Ceremonies pertinent to that Reception.

This mutation was presently published throughout the whole Kingdome, and censured as well by the Leaguers, as the Catholike Royalists, as also by the Protestants, of whom none followed this example.

But did this hypocriticall Apostasie and defection of the King, preserve him from the treacherous and bloody Plots of the Jesuites, and their Satanicall party? No, saith our Author, for the Prelates and Scribonists, having by the watch word

from



from *Rome*, draw the King to their Masse, imagined by this blow, to have fished in a golden Sea, but the Leaguers thought on new impieties, and deadly Iron for during these agitations, one *Peter Bar*, born at *Orleans*, was taken prisoner at *Melan*, the 26. of *August*, where in conclusion he confessed, that being seduced by a Capuchin Frier at *Lyons*, by the Curate and Vicar of a certaine Parish in *Paris*, and also by a Jesuite, he was expressly come to kill the King with the stab of a two-edged knife, which was found about him. He had been solicited to this murder, and had resolved to doe it two months before: and he disclosed also, that two Priests designed by him to the worke, were gone out of *Lyons* for the same enterprize, and that he was first advanced to execute it, to gaine the honour of it. His flesh was torne from his body with red hot Pincers, throughout the streets of *Melan*, where the King then was, then his right hand, holding the knife in it, was cut off and burnt, his Armes, leggs and thighes were broken, then he was laid upon a wheele, where he languished some houres, and being dead, his body was burnt to ashes, which were throwne into the River; his Complices disguised themselves, and could not be intrapped.

Let us now returne to *Paris*, saith our Author, where in the yeere 1594. a new VVar was acted. The Jesuites maintaining themselves in the preceding yeares against many pursuits of the University, (who had set them out in all their colours, and discovered this Sect to be the most execrable of all others) by the support of those who made use of such people for the execution of their great and sinister enterprizes: in conclusion, having since the Barricadoes imperiously ruled in *Paris*, and assailed infinite practises to advance the *Spaniard* in *France*, and having kindled Sedition in all the principall Cities of the Kingdome, furiously rending in their Sermons and Confessions the memory of the late King by them murdered, and the Majestie of the King then reigning, wounding his honour by all the wayes they could invent. In fine, they had vigorously endeavored to murder the King by *Bar*, who was executed at *Melan*, as he had depised a little before his death. These considerations were the cause, that the first resolution taken by the University of *Paris*, after the Reduction of that City to the obedience of the King, was to demand that the Jesuites might be exterminated; To this purpose, a request was presented to the Court of Parliament, whose authoritie the Jesuites having for certaine daies despised, at last they being pressed by a Decree dated the 7. of *July*, that their default should be adjudged against them, in publique Audience on Monday following, at that day they brought their Advocate into the great Chamber of Audience before it began, who declared, that in defence of his Clients cause, he should be constrained to utter many unpleasant things against divers that had newly become the Kings servants, and therefore desired that the Cause might be pleaded privately, the doores being shut, this was a crafty trick, to keep the people from the cleer



knowledge of the Jesuites impostures, and pernicious designs, because they intended to subject all *Europe* to the *Spaniards*. But though they then obtained their Request, the invention succeeded not: according to their thoughts, for the close Pleas made against them, were soon after printed, wherein the University and Parochial Advocates, being learned men; and wholly affectioned to the *Roman* Church, represented in parcells, and openly discovered the horrid turpitudes, and insupportable impieties of this Sect. But the decision of the Process was then suspended, the Divine Providence reserving it to another time, which was neerer then many imagined, and happened in this manner: The 27. of *December*, as the King returning from *Picardie* to *Paris*, being still booted in a Chamber of the *Louvre*, having about him his Cousins, the Prince of *Conj*, the Earl of *Soissons*, the Earl of *S. Paul*, and 30. or 40. of the prime Lords and Gentlemen of his Court, the Lords of *Ragnj* and *Montignj*, presented themselves to kisse his hand; as he received them, and inclined his body to embrace them, a young youth, named *John Castel*, a drapers son of *Paris*, of a low stature, and aged between 18. and 19. yeers, who was slipped amongst the troop into the Chamber, put himself forward, being scarcely perceived by any, and attempted to strike the King into the body with a knife, and because the King stouped low, so raise up those Lords, which kissed his knees, the blow lighted upon his face, on the right side of his upper lip, which cut and broke out a tooth; instantly was this miserable wretch apprehended, and disavowing the fact, presently confessed it without any torture. The King commanded the Captaine of his Guard, who had attrapped him, after hee had throwne his knife to the ground, to let him goe, saying, that he pardoned him: But afterwards, hearing that he was a Disciple of the Jesuites, said; Must the Jesuites then be convinced by my Mouth?

This Parricide, being committed to the Bishops Prison, confessed the circumstances of his pernicious intention, and discovered many Jesuicall secrets, and amongst others, that he had heard the Fathers of that Society say, That it was lawfull to kill the King; that he was out of the Church, and that he ought not to be obeyed, nor held for King, untill he were approved by the Pope. The Court of Parliament, by a speciall Decree, condemned this *Castel* in the first place, as guilty of High Treason, both humane and Divine, and to make an honourable satisfaction, naked in his shirt only, before the great gate of the Church in *Paris*, holding a burning wax Torch, weighing two pounds, in his hand, and there on his Knees to utter and declare, that mischievously, and traitterously, he had attempted this most inhumane and execrable Parricide, and wounded the King with a Knife on the face. That by false and damnable Doctrines, he had maintained it lawfull to kill Kings, and that King *Henry* the Fourth, then reigning, was not in the Church untill he had the Popes approbation, craving pardon of God, of the King, and of Justice for his fact.

Which

Which being done, that he should be led from thence to the *Greve*, their place of Execution, where his Armes and highes should be torne with red hot Pincers, and his right hand holding the knife wherewith he had endeavoured to commit the said Parricide, to be cut off, and after that, his body to be torne in pieces by foure Horses, which pieces should be cast into the fire, and consumed to ashes, and those ashes to be throwne into the winde.

Moreover, by the same Decree the Court forbad all manner of persons, of what condition or qualitie soever they were, on paine of high Treason, not to publish or utter in any publique or private places these kinde of Doctrines, *viz.* That the King was not in the Church untill he had the Popes approbation, and that it was lawfull to kill Kings, which the Jesuites meant of Kings not approved by the Pope. The Court having declared, and now declaring the said Doctrine to be scandalous, seditious, and contrary to the Word of God, and condemned as Hereticall by the holy Decrees.

Furthermore they Ordained, that the Priests and Schollers in the Jesuite Colledge of *Clermont*, and all others stiling themselves of the Societie of *Jesuits*, as corrupters of Youth, disturbers of the publique Peace, and enemies of the King and State, should within three dayes after signification of the said Decree, avoid out of *Paris*, and other Cities and places where their Colledges were seated, and fiftene dayes after out of the whole Kingdome, on paine that wheresoever they should be found after that time expired, to be punished as criminall and culpable of high Treason; and that their goods as well moveable as immoveable should be employed in Charitable workes, distribution being made of them as the Court should Ordaine. Besides, they made Inhibitions to all the Kings Subjects, from sending any schollers to the Colledges of that Society for instruction out of the Kingdome, on the same penalty of high Treason. The Decree was passed and executed on the said *John Castell* the 29. of *December* 1594.

During the imprisonment of this *Castell*, some Deputies of the Court of Parliament being sent to the Jesuites Colledge, and having seized on divers Papers there, found amongst them sundry Manuscripts written by a Jesuiticall Priest called *John Guignard*, since the generall Grant of Oblivion made by the King to the *Parisians*, wherein was contained strange discourses against the two Kings *Henry* the third and fourth, breathing out nothing but Parricides, and amongst others these Tenents were inserted; That *Henry* the fourth, being now converted to the Catholike faith, should be gentlier treated then he merited, if he were clad in a Monkes cowle, and thrust into some well reformed Covent of Friars there to do Penance for all the mischieses he had done to *France*, and in that he should thank God for giving him the grace to know himselfe before his death. That if he could not be deposed without war, they must fight and kill him, if it were needfull he should die: That the Crowne of *France* ought to be transferred

red to another Family then that of *Bourbon*. That *Lames Clement* had done an Heroike Act in killing King *Henry* the Third. The Court having seen these writings sent to fetch *Guignard*, who being come, avowed them all, whereupon they condemned him to make an honourable amends, and to be hanged and strangled, which was executed the seventh of *January*.

*Peter Castell* the Father, and *John Gueret* the Parricides Tutor were banished, the father out of *Paris* for a certain time, and the Tutor out of the Kingdom for ever, on pain of death. Besides, his Father was condemned to pay 2000. Crownes fine, and it was ordered, that his House should be razed, and a Piller set in the place, inscribed with the cause of it's subversion.

Then the Court remembred, and reviewed the Proesse of the before mentioned *Peter Bar*, where they noted the furicous Counsell of *Varada* a famous Jesuite, who chiefly and above all other, had induced the said *Bar*, to kill the King, whom he called Tyrant. It was verified also, that two *Switzers* passing by *Basencon*, some few dayes before the Murther attempted by *Castell*, had met two men in Jesuites habite, who said they were going to *Rome* and had foretold that the King would be shortly slaine or wounded, and that the blow was expected as a stroke from heaven.

Moreover it was observed, that not long before, a *Jubilee* had been published at *Rome*, which the Kings enemies termed, an admonition to thunder-strike the King, as if it had been a good worke. This was also waited for by the *Spaniards*, who were a little before arrived in base *Brittany*, to aide the Rebells. It was also hoped for by all the Jesuites at *Paris*, for some of them, as their Colledges were beset with Guardes, presently after the Kings wounding, were heard to cry at their Companions gates, *Surge frater, agitur de Religione*, that is, Arise brother, Religion is in danger. There were also found about the said Jesuites, many Anagrams against the King, and some Classicall Themes, whose Arguments were, constantly to suffer death in the assailing of Tyrants. Further it was proved, that the Master Jesuites in *Clermont* Colledge, forbade their schollers to pray to God for the King, since the Reduction of *Paris* to his obedience, and they averred, that those which heard his Masse were excommunicated.

From another place it was verified, against another Scottish Jesuite, named *Alexander Hay*, that he had taught openly, that they must dissemble, and feignedly obey the King for a time, pronouncing these words often, *Jesuita est hominis homo*, that is, A Jesuite is any kind of man. Moreover, this Jesuite was charged to have said many times, That if the King passed before their Colledge, he desired to fall out of the window upon him, to break his neck. For which the Proesse was made, but it being found, that some of his words were spoken before the Reduction of *Paris*, the Court was contented to banish him for ever out of the Realme of *France*. It yet appeared by other Informations sent from *Burges*, which

which were made the 7. of *January*, that one named *Francis Jacob*, a scholler of the Iesuites in that City, had vaunted that he would kill the King, but that he held him for dead already, and supposed that another had done the deed.

In fine, the Iesuites were driven out of *Paris*, and other Cities of the Kingdom, but not out of all of them, they assaied to excuse themselves by divers writings, wherein they yet more accuse themselves, belching out sundry wayes their Venome against *France*, which shall see it self secured against their Machinations, if Justice may rule there.

Yet this Decree and Sentence of banishment was but perfunctorily executed, for the Iesuites that were driven out of *Paris* retired some of them to *Toulon*, others of them to *Toulouse*, *Lymoges*, and into divers other places, so much did *France* delight to foster Hispaniolized persons.

Besides, the Iesuites were assured, that their Proscription and Relegation could not continue any long time, but that the Decree would be *casted*, and that they should be speedily recalled: for they employed all their Arts and subtil Policies to obtain a Return, And within a while after, they so wrought upon the King, that the same wounded mouth which had convinced them of Treason and Parricide, recalled them againe, to the great discontent of his Court of Parliament, that had pronounced the sentence of Banishment against them, and contrary to the wholesome advice of his friends, amongst whom a certain Lord, seeing the King inclined to recall them, said unto him, Sir, it seemeth that you will reestablish the Iesuites in *France*, and by that means *caste* your Decree so justly given, and so solemnly pronounced by the most sacred and highest Senate in Christendom, and your Majestie can therein hope for nothing that's good, nor your poore Subjects can thereby expect nothing but evil: By the belly of St. *Gris*, replied the King, assure me then of my life, intimating thereby, that so long as the Iesuites stood proscribed, they would be perpetually contriving and hammering mischief against him; so much was this brave Princes spirit degenerated into fear, since he had gotten the peaceable possession of his Kingdom, who before, though beset with thousands of malicious and furious enemies, knew not what fear was, yet now he would assure his Person and life upon a quicksand, and upon a frail foundation, which afterwards proved his ruine. In brief, the King recalled the Iesuites, and reestablished them in their Colledges and Houses, who being returned, they soon prevailed with the King to demolish the marble Piller, planted in the place where the Assassinate Patheas house had stood, whereon was engraven in golden Letters the cause and Decree of the Iesuites banishment, whereby this good Prince thought he had so firmly obliged them, that they would facily have quitted the *Spanish* Faction, and wholly dedicated themselves to the sincere service of *France*, but see how man suffers himself to be deceived; for not long after, that damnable Parricide, *Francis Ravillac*, by the instigation and doctrine of



those Scygian caterpillars. (as he confessed after the fact) stab'd this great King into the body twice with a knife, of which wounds he died within an houre or two after. Then the Iesuites, well knowing, that (as they justly deserved) the Assassination would be imputed to them, published divers Remonstrances to clear their hypocrisie, and to make the world beleve that they had not murdered the King, but (as our Author saith) we may beleve they did it not, for they were too wise to doe it themselves, yet it cannot be denied, that their wicked Doctrine, and their pernicious and seditious Sermons were the cause of this untimely murder and slaughter, according to the Proverb, He doth the deed that causeth it to be done, & *plus peccat Author quam Actor.*

The sage and prudent State of Venice, during their controversies with Pope Paul the Fifth, chased and banished the Iesuites for ever out of their Territories, and made an irrevocable Decree, that whosoever should dare to speake of their recalling, should suffer death without remission. That wise State found by experience, that the Iesuites served for nothing but to worke wickednesse in all Lands, Kingdoms, and Provinces where they are anchored and established, except such as are under the domination of Spain. They are in France like unto Caterpillars, that brouse and eat all the leaves of trees and plants in the gardens of poor people, leaving nothing but the trunks, and they are not content to devour the fat of France, but they corrupt the youth, and squeeze the purses of all the eminent and Illustrious families in the Kingdome.

Thus Brethren here is represented unto you in this History, a Nest of the vilest Monsters that ever were hatched in the world, men of destructive spirits and Counsells, pernicious to the Politick weal of all States and Kingdoms, whom all Nations abhor but Spain, because they strive only to enlarge their Monarchy: and which is the misery of Princes, it is a question whether their vile Sekt be most hated or feared by them. These men set on fire of Hell, are become the common firebrands of mankind, the Authors of all the broiles, civill dissensions, and miseries in Christian Common-wealths; whose Religion is Atheisticall Policy, whose Master is the Spaniard, whose conversation is subtle, insinuating, and a snare unto the simple. These are those wolves in sheeps clothing which incessantly watch to make a prey of Christs flock, and joy only in the hoped ruine of the true Church of God. They have Intelligence from all States in Christendome, through the corruption of bad Officers & Ministers, and by this means they dive into the Cabinets of all Princes, where they see all the secrets of their hearts, and gaine that great advantage of playing their game accordingly.

Every one of them is a Machiavell, yea, a subtle hellish Serpent; and their disciples (which usually are the primest and ripest wits called out of all Nations) are from their youth instructed in the same Tenets. By their faire promises of preferment, and other grand allurements, they insnare those whose mindes are



not sealed, nor prudent prooffe against flattery: but before they venture upon them, they are extremely sollicitous in the discovery of their natures, dispositions, and condition of fortune; they seldom attempt on those whose learning and vertues are cherished; but blandish men dejected and oppressed with want, whose eminent parts, and large soules, cannot brook a narrow fortune; but being naturally ambitious, will tread any road to promotion: in such troubled spirits they have sure fishing, and seldom faile of their desired bootie. By such meanes their Colledges are filled with excellent and famous Schollers, no lesse able to bring the greatest designes into act, then to invent them. And these are those Satanists which compasse sea and land to make Proselytes, and to propagate the plot of *Rome's* Supremacy, and *Spaines* vniversal Monarchie.

To this end, they first imbroiled *France* with a ciuill warre; that *Spain* (the great Riuall of the *French* glory) might have an opportunitie to worke their own ends the easier, upon a distracted Nation: the like miseries they brought upon the *Low-Countryes*, and lately attempted a diuision between *England* and *Scotland*; and were the sole Authors of the late damnable Rebellion, and horrid Massacre in *Ireland*, upon whose wretched remorselesse soules, and those forlorn ones in this Kingdome of *England*, who complied with them in their Counsells, the guilt of all that precious blood must lie, which will convey them a name of infamy to Posteritie.

Nor is this enough, the plot still goes on by an execrated Cessation of Armes there, and a bloody prosecution here. The *Romish* Populists are in Armes, their drums and Canons rend the air, the noise of their tumult and horses prauincings shake the earth, the blood of our slaine brethwen pierceth the clouds, and cries aloud at the gate of heauen for vengeance; &c yet many in *England* are still asleep, or rather their eyes are dazzled, because the beams of Royall Majesty shine in the forefront of the Popish Army, and therefore cannot behold these in their true colours, that are about him.

But Oh that his Majesty would once bethink himselfe, for he may best do it, and be a reuolting example to the rest, because hee knowes most. He knowes (though he will not seem to know) whence came the originall of these late miseries. He knowes what *Jesuites* agents haue bin countenanced and entertained at his Counsells; and still are, but in this glasse he may behold what manner of men they are; though as yet the Vipers be friendly in his bosome, in the end they will sting; for it is credible, that if ever *England* should become a prey to the Iesuites, that his Majesty continuing a Protestant, should be one of the first to taste of their venomous cup, and make one to fill up the number of their Parricides. He may read in the precedent History, how they rewarded the fauour of his great father in law of *France*, for they being returned from their deserved banishment, saluted him with a farall knife sheathed in the bowels of Royall Majesty. And

his Maieſty of *England* may be forewarned, that he ſhall no longer breathe then to be a Stalking horſe to their deſignes, which being once accompliſhed, like true profeſſors of Tyrannie, they will make good the *Machiavian Aphoriſm*, in cutting downe the ſtaires, whereby themſelves aſcended to the height of imperious impiety.

Nor doe they end with the deſtruction of Princes, but to gain the renowne of glorious villaines, they aime at the ruine and ſlavery of whole Kingdoms, whereof the very Papiſts in *France* were ſo ſenſible even at the firſt plantation of their Order there, that the wiſer ſort amongſt them then preſaged thoſe evils, whereof both they and we have had woſull experience. Did not *Ballard* a Jeſuite conſpire the death of *Q. Elizabeth*? Did not *Garnet* that Arch-Jeſuite both invent and act that helliſh Gun-powder plot? And if Papiſts themſelves, almoſt an hundred yeares ſince, judged them unfit to live in any well ordered State, how are ſome men which call theſe ſelves Proteſtants ſo far ſtupified, after the Murders, Maſſacres, wars, civill diſſentions, and Parricides committed by them, to joyne themſelves Partees in this preſent deſigne of theirs againſt our Religion and Liberties? It is a queſtion which are the greateſt Monſters of the two, they, or the Jeſuits. They are like ſo many aſſes that ſtoop to receive the burdens which the Jeſuits ſhall charge upon them, but as ſo many Hackneys to carry them on in their achievements; ſo that it may be ſaid of *England* as once it was of *Rome*: *Suis et iſſe Roma viribus ruſit*, She falls by her own ſtrength: our ruine is of our ſelves.

Oh *England*! they are moſt part thy children that rip up thy bowels, unnatural ſons to ſhew ſuch cruelty on their common mother! Were it not that ſome of our owne countrey men are deeply infatuated, it were impoſſible that the deſires of our forraigne adverſaries ſhould thus far have prevailed againſt us, to ſee ſo lie weltring in our own blood. *Spaniſh* and *Jeſuiticall* plots could never goe forward but upon *Engliſh* wheelles. Many men eares have bene too open to their ſmooth enchantments, and to thoſe ſpecious pretences which have always veiled the fouleſt actions.

But to conclude, the Proteſtants in *England*, *Scotland* and *Ireland*, laying theſe things to heart, will truly apprehend what miſeries will be intailed upon their Poſterity, if this infernall Order of Jeſuits ſhould (as they have a long time endeavourd) be eſtabliſhed amongit us, as who ſee's not the viſible deſigne now on foot, ardently proſecuted by the Papiſt, Forrainers and Irish Rebels, for the bringing in of them and their religion, to eclypſe the luſtre and glory of the Britiſh Nation? Let all true Brittaines then, as they deſire freedom from Jeſuiticall ſlavery, with ir flamed vigour and alacrity oppoſe their enterpriſes, and vindicate the honour and religion of theſe States, againſt the malice of all Jeſuited miſcreants, to the comfort of Gods people, to the reſcuing of the reſidues of our brether in *Ireland* out of the jaws of deſtruction, and the eſtabliſhing of Truth and Peace in theſe three Kingdomes.

FINIS.

# The Weekly Account

Containing, **Certain Special and Remarkable Passages from both Houses of PARLIAMENT; And Collections of severall Victories, Obtained by** —

{ The Lord General. } { The Lord Fairfax. } { Colonel Archer. }  
 { The Earl of Manchester. } { Lieut. General Middleton. } { The Scots Forces. }

*The Lord General his passing the Kings Army. Of Colonels Archers taking 80. horse near Worcester. Lieutenant General Middleton taking of 80. horse. 1. Major, 3. Captains, 1. Lieutenant, 2. Cornets, 2. Quartermasters, 40. common soldiers, and 50 killed on the place. The Scots good success against Newcastle, of General Lesley joining with the Earl of Calender. A brave skirmish before Basing, and other matters of great consequence; advertised both from the Lord Generals Army, and the Earl of Manchesters.*

From Wednesday the 14. of August, to Wednesday the 21. of the same. 1644.

London, Printed by Bernard Alsop, according to Order.

WEDNESDAY, August 14.



Hough our Intelligence and expectations are chiefly from the West; yet am I more then confident, that good newes will be acceptable from the North. I shall therefore begin with a Letter from *Sunderland* dated the 10 of this instant which for matter of newes assures us thus much

**T**hat the Earle of Calender with his Force had closely blockt up Newcastle on the South side, and planted many great pieces of Ordnance against the Town, wherewith he had done good execution: That General Lesleys horse were already come thither, and quartered on the other side of the River, and his Infantry were marching after and expected to joyn with them in few dayes, so that the Town is now surrounded by land and good hopes are of taking it in a short time, notwithstanding the Traitors already have taken no effect.

Other Letters of a later date from the North, certify us; That Master *Darby*, a worthy member of the House of Commons (which for some time hath remained prisoner in *Scarborough* Castle, and of that high esteem with the Governour, that none were thought good enough to be exchanged for him) is since discharged without any exchange at all. It may be, he thinks thereby to merit favour in a case of extremity, being likely to fall into the laps, for that the siege continues still, and in all probability the Castle cannot hold out long.

Letters out of *Scotland* inform us, that the Marquess of *Argyle* with about six thousand horse and foot, was within fifteen miles of the Rebels which are landed on the North part of that Kingdom, and that the Parliament there having ordered certain Ships to ride upon that Coast (joyning with some of the Parliaments Ships of England) came near the Harbour when the Rebels were landing some of their men, and have taken their Admirall, with many other prisoners, and have blockt up the rest by Sea, so that it is conceived, they will hardly escape either by land or water.

This day we were assured by one of Colonel *Achers* Officers, that His noble Colonel was advancing on a designe towards *Worcester*, since which it is reported from good hands, that he hath fallen upon the Enemies quarters near *Worcester*, where the Commissioners of Array were met together, and that he took about eighty horse, and fifty prisoners; the Commissioners themselves very narrowly escaping: and that he hath brought them safe to *Auster*, in the County of *Warwick*, without any loss on his side.

#### THURSDAY, August, 15.

THE Parliament taking into consideration the relieve of the distressed Protestants in Ireland, have voted that twelve hundred Muskets, whereof five hundred are to be fire-locks, should be sent thither; with two hundred Saddles and Armes for Horse, to be employed against the Rebels.

Since the Earle of *Manchester* hath taken *Sheffield* Castle in the County of *York*, we are informed that on Munday last he planted his Ordnance against *Bozer* Castle in the County of *Lincoln*, and had made a breach against it, and it is this day certainly informed, that it is surrendered to the Earle of *Manchester*, for the use of the Parliament: which may seem to countenance the late Intelligence which we have concerning *Newark*, whereby we are advertized, that about five hundred of the Countrymen which were forced in thither (about the time that Prince *Rupert* was toiled near *York*) upon their humble and earnest suit, obtained leave to depart for a time to get in their Harvest, and (as some affirme) marching away with their Armes, are joyned



with this noble Earle; which being so, will not onely be a meanes to facilitate the work, but halt the progress against that place.

Such is the Parliaments care to preserve the Countrey from suffering by the Soldiers, and to reward them for their service; that they have this week sent eight hundred pounds in money, to His Excellencies Army, with great store of Gunne, and powder, which is conducted thither by the valiant Captain Downley, who is designed again for promoting of the proceedings of the Parliament Forces in Wales.

This point me to winde of Letters which came lately to our hands from the Lord Generals quarters, confirming that which the last week I was onely able to deliver unto you upon a bare report: wherein we finde that His Excellencies forces routed part of the Kings Army, and took about 80. Horse, and some prisoners, whereof foure of them were not under the degree of Captains, and forced the rest to retreat: We are further to resolve you of other Letters, whereby we understand that the Lord Generals Army and the Kings have sided each others, dayes together, but no considerable action happened: As also, that our soldiers had plenty of victuall, and other necessities, except Biere, of which they found the greatest want, but water was plenty.

In this place Reader, give me leave, for thy better satisfaction, to inform thee how the (never too much to be honoured) Earl of Essex, was tempted by His Majesty, to desert the Parliament, as appears by His Majesties Letter, which I will adventure to deliver in some of His Majesties own words:

**E** S S E X, I have been very willing to believe, that when ever there shall be such a conjuncture, as to put it in your power, to effect the happy settlement of this miserable Kingdome, you would lay hold of it: the season is now before you, you have it at this time in your power to redeem your Countrey and the Crown, and to oblige your King in the highest degree; And such an opportunity, as perhaps no subject before you ever had; nor after you shall have: To which there is no more required, but that you joyn with me; and if any shall oppose, we will make them happy (by Gods blessing) even against their wills: upon the word of a King, you joyning with me, I shall give both to you and your Army, such eminent marks of confidence and favour, as I shall not leave a room for the least distrust amongst you, &c. And I shall then be,

Linkerd, August the 6.

Your faithfull Friend,

1644.

CHARLES REX



FRIDAY. August, 16.

Since my beginning to summe up this Weeks Accompt, I have received somewhat which I must give you by way of addition from the North, viz. That the Lord Fairfax hath sent a thousand of his Horse to assist the Lancastrians, which being upon their march towards Clithero Castle, the Enemies garrison there quitted the same, and yeilded up their possession thereof. Helmesly Castle is also closely besieged, and in all probability is not able to hold out long.

I have already given you notice of the surrender of Bozer Castle unto the Earle of Manchester, and in this place I will present you with a true Copie of the Articles on which it was yeilded.

*Articles of agreement, between Generall Crawford in the behalfe of the right Honourable the Earle of Manchester, and Major Edward Mutchamp Governour of Bozer Castle for surrendering the same, made at Bozer the 14. of August. 1644.*

1. **T**hat the Castle of Bozer, with all the Armes, Ordnance, Ammunition, and furni use of warre, and all other provisions within, except what is allowed in the following Articles, be delivered up to the said Major Generall Crawford, to morrow being Thursday the 15. of August, 1644. by three of the clock in the afternoon, without any diminution or imbarment.

2. That the Governour and all the Officers and Gentlemen, shall march out of the Castle upon delivery thereof, with their Drums and Cullours, with their horses, swords, and pistols, to Newark, or such other place as they shall desire, with a sufficient Convoy or passe. The common Troopers with their horses and swords, and the common souldiers with swords and pikes, to their own houses, or such places as they please, and the Chirurgions with their Chests to such places as they shall desire.

3. That all such Officers, gentlemen and souldiers, as shall march out upon this agreement, shall have liberty to carry with them their wives, children, and servants, with their own goods, properly belonging to them, and shall have all convenient accomodation for carriage of the same, being no way diminished or molested by plundering, pillaging, or otherwise.

L. CRAWFORD.

EDWARD MUTCHAMP.

In

In this Castle was found;

- 120. Muskets, besides Holbems, and Pikes.
- 1. Iron Drake.
- 2. other Drakes of Brass.
- 2. Mortar pieces.
- 9. Barrels of powder.
- 1. Shoyes of match, besides store of provision.

The taking of Sheffield Castle likewise being very remarkable, I cannot omit it, but in regard it hath formerly been published at large, I shall only touch upon it; It was delivered upon the 11. of this instant August, and in the afternoon about three of the clock, they all marched out. There were found in the Castle,

<p>400. Arms. 12. Barrels of Gunpowder. Much Match. 20. tuns of great Iron shot.</p>	}	<p>about four hundred pounds worth of Corn. Beef, Bacon, and Cheese. Also Hay, and other provisions.</p>
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We had about eight men slain before it, where of one was a Captain of the Pioneers, and our Master Gunner, who were shot together, in viewing a fit place to raise our battery.

SATURDAY, August 17.

From Basing we are informed, that a few dayes since a party of about 50. horse issued out of Basing house, on that side towards Basing floke, intending to break through Collonel *Marley's* quarters; but they marched up towards Collonel *Anstons*; and upon the borders of these two Collonels quarters, they intended to break through; but our men being vigilant, strongly resisted them, and getting between some of them and the Castle, fell on so furiously, that they immediately slew seven of them, took five prisoners, and kept 17. from returning into the Castle, which are fled; amongst which one is supposed to be a very eminent Commander, but whether it be the Marquis of Winchester, or Sir *Marshall's* *Roydon*, or some other, is uncertain; and the rest were beaten into the Castle with loss. Some of them no doubt sufficiently wounded. Those which were taken prisoners report, that the reason why they do so stand out, is because such a charge is laid upon them, that if they yeeld it up, they have no hopes to be received into favour by the Kings party, and they have brought themselves into such a desperate condition, that were they out they knew not how to live, nor where, most of them being broken Citizens, and notorious Papists.

Winckfield Manor was again summoned by Sir *John* *Gill*, who is resolved if they give him not a speedy answer, to storm it.

The House of Commons have ordered that Sir William Waller with a body of horse and Dragoones, shall advance into the West, and it is likewise voted that the forces of the severall Counties there, shall joyne with him to make such a considerable body as may fall on the Reare of the Kings Army, or oppose them if they wheele back againe; which Order and votes, together with an Ordinance for the Earle of Manchester, and severall other Ordinances, pass by the house of Commons, were sent up to the Lords for their concurrence.

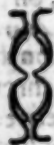
As I was ruminating upon these great affaires in the West, there came intelligence, that a party of the Kings horse being sent out in the Country, to fetch in mony, victuall, and other necessaries for the Army, notice thereof was given to the Lord Generall, who sent out another party to meet with them, and marched to Exill, where they found them out, from thence they marched to another Towne, not farre off called Somerton, where they heard the Enemy was at Lambart, at which place they found them, and took eighty horse, with as many Armes and prisoners, wherof some were persons of quality; and we are further certified that the Gentleman that commanded the party on our side, was Lieutenent Generall *Middleton*, he took prisoners

one Major,

3 Captaines

one Lieutenant,

2. Coronets,



2. Quartermasters,

49 Common souldiers,

80. Horses,

30. killed on the place.

Speaking of the prisoners, it puts me in minde of the Lord *Markguer*, one of the cheifest in the beginning of the Rebellion in Ireland, and a Conspirator to betray the City of Dublin into the hands of the Rebels, and being taken prisoner and brought over into England, was first committed to Newgate, and for better security was removed to the Tower, and this week thinking (the Ordinance being past both Houses for the Martiall Law) that he deserved to be one of the first tried thereby, confederating with one *MacMahon*, (an other Irish Rebell also there) they privily sawed asunder their

doore, got over the wall by coards, fitted for that purpose, and swome over the water in their Trowser, while they left on the other side, having some other disguised habit there ready to put on, which businesse being made knowne to the House, they have taken order for keeping of a straiter guard about the prisoners, and a good reward is to be given to any that can take them.

The Prince Elector is come over into England, and one fryday last came to Greenwich, and it will not be long before he makes his adresses to the Parliament.

*MYNDAY.* August 19.

The Propositions of peace to be presented to his Majestie, have often been debated this week in the House of Commons, especially concerning the alterations or amendments made by the Parliament of Scotland, unto most of which the Parliament of England have voted their assent, and on Munday the nineteenth of this instant, transmitted them to the Lords.

The Articles are in number foreteen, with many excellent qualifications, which will not admit of pardon to Irish Rebels, Papists, &c. in Armes against the Parliament, no; Nor to Prince Rupert or Prince Maurice either. In the like condition will those Apostate Members of the Parliament be, which deserted it, and at Oxford voted the Parliament of England Rebels.

And whereas the City of London, out of their tender care for a well grounded peace, have petitioned the House. It is ordered that a Committee shall be chosen to go unto them, that the House is ready to receive such propositions as they shall propound, to further a happie accord between the King and his people.

It was moved that the Town of Yarmouth should raise mony towards the maintaining of a convoy of ships to preserve their trade of Fishing, whereupon the Ordinance was read and recommitted.

Wee heare that Prince Rupert is not likely to recruit his ungodly Army nor dares he move towards the King, for feare he loose those parts which he so wickedly behaves himselfe now in.

*TUES*

TUESDAY, August 10,

**T**He Noble Earle of Manchester, who hath been very successful in all his undertakings, hath divided his forces, having sent two Regiments of foot, and some horse neere unto Newcastle, to stop provision from coming thither, and another party to joine with Sir *John Gell*, in the siege of *Winchester* field Monnor, which as yet holds out.

The Regiment of the Hamblers of the Tower (which performed excellent service at the skirmish with the Kingsforces near Banbury) and a Regiment of Auxilliaries, which were both with Sir *William Waller*, are come to London againe in a triumphant manner, being conducted in with a great number of Horse.

Letters from Gloucester signifie, that since the defeat given to the Enemy at Redmarly, where that contragions and renowned Gentleman Col. *Mally* took so many prisoners, and the Governour of Hereford was slaine, the Enemy hath kept within their owne Quarters, that bold attempt costing them so deare, they dare not come there againe; they also writ that Mr *Perry*, and the rest of the Committee for that country which went from London, are safely arrived there, and that Collonel *Harley* mends apace of his wound he received in the forementioned fight, and it is hoped will be only a badge of honour to this Noble minded Gentleman, then any further hazard to his person.

Severall Orders of Parliament have been made this week, some whereof doe properly challeng roome in this place viz.

The Order for sending a hundred barrells of powder southward to *Plimouth* for the use of the Garrison, and to supply the Lord Generall with *Bath* on. And another Order was agreed upon for some hundred quarters of oates out of the Kings store, to be sent to the Lord Generalls Army.

It is Ordered likewise that the Commissioners of the the great Seale, doe send downe a commission for the peace into the Bishoprick of *Durham*, and that the seale of that Jurisdiction shall be demanded of the keeper thereof, and Sir *George Fane* was nominated to be high Sheriffe, and a new Chancellor is forowith to be made choice of.

Printed according to Order.

F. N. S.



Wentworth  
App  
The Earle of  
33  
**STRAFFORDS  
GHOST.**

*Complaining,*  
**Of the Cruelties of his Countrey-men, in  
Killing one another. And perswading all great  
Men to live honestly, that desire to die  
Honourably.**

*Herein also are his bad Practises manifested, and the sad Condition of  
ENGLAND and IRELAND, Express'd and  
Commiserated.*



I am not come againe to amaze the eyes  
But the corrupted soule to terrifie;  
Let not my shape affright you, but my crimes,  
For the securitie of future times.

**LONDON,**  
Printed according to Order, for G. Bishop, August 22. 1644.



# The Earle of STRAFFORDS GHOST,

*Complaining of the crueltie of his Countrey men  
in killing one another.*



What still at it Countrey men? Do's your thirst increase with your drunkennes? Will nothing cure your drop sic but a generall devastation? Are not your veines yet dry enough? Is not the earth moiste enough with your blood? I little thought ye had lov'd me so dearly, that for my sake ye would have all bled to death as I did; and indeed had I mistrusted any such matter, I would for your sakes have beene honest in spight of Honour, and have liv'd to give my Sovereigne better counsell. O the guilt that sticks upon my sad soule will never be wash'd off with these showers of blood and teares, spare them deare Countrey men, sheath not your swords in one another bowels till there be none left to punish, nor any to perish: pray make not me your example. Alas, I was a mightie Malefactor, you are innocent; I died because I was guiltie, do not you make your selves guiltie by dying. Indeed I was made an Instrument, my life time to set these warres o' foot: for which my afflicted Ghost (haunted with horror) can take no rest, as long as they continue; ther's not a man falls, nor a wound given but I am sensible of it, I smart for't, so closely am I follow'd by Divine Justice, for betraying Innocency. Consider O yee Mortalls that live in the same state I died in, what I might have been, and what I am; how bravely I might have liv'd, how wretchedly I died, and how justly I am tormented. Survey the course I ran, and shun it; keepe from the Court, 'tis infectious; be not bewitch'd with the vaine hope of greatness, purchase not honour with disho-

nestie;

nestier, lest your lives and fames perill together, and your Ghosts hereafter affright your posteritie with dismall apparitions, and the fearefull Relations of these bloodie broiles.

And O King, I must not flatter thee now, nor need I; I am out of thy power! Looke upon thy owne worke, and consider how other Kings liv'd and died, and what faine follow'd 'em that gave their mindes to Tyrannie, to crueltie, to murther. Hast never an honest man about thee to lay these things before thee? none but villaints at thy elbow still, that seeke the ruine of thee and all thy Kingdome? why where are all thy Bishops now? thou'lt heare them; they can (if they please) tell the strange and true Stories of the lives of thy Predecessors; they have bin forward enough to bring thee on, wher's now their wisdom and learning, their zeale and affection, their power and pollicie to bring thee off againe? What good have their counsels done thee? Poore *Ireland's* desolate, *England's* desperate, and *Scotland's* in danger; and can thy Bishops make thee beleve that thy person is in safety, when thy three Kingdoms are a fire about thy eares? or that the Prince may prosper, when his people perill? Trust 'em no longer King, they flatter thee for their own ends, and feare onely their owne faile, and that makes 'em endeavour to perswade thee that the Mixer and the Crowne are inseparable; They love thee for their owne honours not for thine; for the benefit of *Rome*, not of *England*, they desire thou should'st live to be subject to them; rather then thy people should live to be subject to thee, and therefore according to their owne law and honestie these inhumane Massacres and Murders are cryed up, and kept up by their care and counsell as convenient and necessary: Wher's little *Land*, and great *Canterbury* all this while, do's the Tower still keepe that grace and goodnesse together? Hath the holy man wrought so many miracles, that they cannot all this while be reckon'd up, and set downe in a Chronicle? I have look'd long for him, and wonder he should be so slow to follow mee, that was so forward to send me packing. O how carefull he was at our first acquaintance to get me into favour at Court, and make mee acquainted with a Duke of his owne condition, that I might be handsomely hand'ld betwixt 'em, and screw'd up into a capacitie of furthering Court designs, and abusing the Common wealth. He tooke a great deale of paines to make me a great Counceller, that he might with the lesse pains bring me and the Kingdome to nothing; I must forsooth be conversant with my King and flatter him, this (he told me) would bring me along by the path of preferment to the honour I aim'd at; so I follow'd his advice and prosper'd: My carriage and my counsells were so approv'd of, that I was held a fit man to be a Governour. Away I went for *Ireland*, where (my swelling thoughts appea-

ring in my countenance) I soon purchased (to the satisfaction of my soull) the respect of a Prince. What was then to be done? Meane actions are not fit for mightie men, I must exceed my Predecessors, and I must please my Sovereigne, all fell out according to mine own heart, for I could not doe the one, but I must needs doe the other; so I presently bent my endeavours to subvert the laws I lik'd not, and made (for mine own advantage) what laws I list. The power of a Prince would no longer content me, so that I caus'd many times the best men to be punish'd by the hands of the basest, on purpose to have my actions grac'd with the name of tyranie. This was the Government I aim'd at, and to maintaine this, I made bold (by His Majesties leave) to compell the people (by force of Armes) to obedience. Thus their lives and liberties were at my dispose, honour and wealth came flowing in upon me, and ambition told mee I had found out the true way to be great, and happy. But for all this I was not unmindfull of the worke I was put upon, I stuck close to my maine busines, the rise of the Papists must be the ruine of the Protestant, and whether I have not prov'd faithfull in that, let the world judge: But O monstrous ingratitude! how am I rewarded? O ye *Irish, English, and Scottish* Catholike Gentlemen, what affronts have I given you? if your owne plots have wrought your own destructions, what's that to me? I spent my life in your quarrell, and now for my paines I am tossed from one side to another, and not suffered to rest in my grave; which way have I deserv'd this? Wherein have I been disobedient to his Majestie, or crosse to any of your wicked Counsells? What have I done to purchase reproach on your part? nay, what have I not done to merit your love and favour? Did I not in my life time bring on the busines bravely? Was it not I that arm'd the *Irish* Catholikes, and disarm'd the Protestants, on purpose to make you happy (if heaven had had a minde to't?) Was it not I that indeavour'd to make the *English* and *Scottish* Protestants worke themselves into a weake condition, by setting the two Nations together by the eares, when *Arundell, Digby, Cottington, Windbank, &c.* had made way for the *Spanish* second Armado to second the busines? 1639. Was it not I that laid huge taxes, and impos'd great sums upon many Townes and houses in *Ireland*, and forc'd payment by my souldiers in a warlike manner? Did not I with my Troopes compell divers great Lords and Gentlemen there, to forsake their own possessions, and yeeld up their rights & their livings contrary to Law and Justice? Did not I amongst many other unlawfull and unconscionable enterprises enhance the rates of al customarie commodities, and make restraint of their transportation at my pleasure; and all to bring in money to maintaine the (then) intended Rebellion, and the wars like to follow

follow it? Did not I also (for the same cause) become the onely Merchant of Tobacco in *Ireland*, as his Majestie did of Gunpowder in *England*? *The ingrossing of two such commodities by a King and his Vice-roy, are worthy the worlds observation.* Did I not besides restore your Frieries and Masse-Houses, and force a new Oath upon the Protestants to tie him to the observation of all Church Ceremonies in use for the present, or to be hereafter established by his Majesties authoritie? Did not *Canterbury* and I (when we perceiv'd we could not constrain the Parliament of so many Subsidies, as we thought would serve our turnes to undoe the Kingdome) cause it to be broke up, and did I not then promise his Majestie to bring downe the sturdy stomacks of His people by my *Irish* Catholike Armie? Did I not further perswade his Majestie to revive the levying of Ship-money, and to punish many Sheriffes of the Countie, about that and other payments for being obstinate honest men? And did I not threaten the Lord Maior and Sheriffes of *London* at the Councell-Table, for not yeelding to a busines of the like nature? Was not I the cause of some of the Aldermen of *Londons* commitments, for not discovering the abilities of their neighbour. And were not all these things done for your sakes? Yes, yee know they were, and yee lik'd 'em well enough, and mee too all the while yee prosper'd. VVhen the Rebellion in *Ireland* grew to such a height, that yee supposed no power could hinder your conquest: when ye were either bloody actors, willing spectators, or joyfull hearers of the Stories of those horrid massacres; and when the men, money, and Armes, sent over by the Parliament (his Majestie desiring it) against the Rebels, were again (by your counsells) at his Majesties command, made use of by the Rebels against the Protestants, then were my actions of high esteem, and my Name was famous amongst you. O you Romane Catholike Courtiers, you that are still mighty men with his Majestie, can you not worke your wills in *England* yet? No new project? No quaint device to cleere the Kingdome of Protestants? Did I begin to work so handfomly, and can you not goe forward; can you not finish't? Have not the lazie *Irish* done their worke at home yet, that they may move with a full body, and make an end of their Tragedie here, to your eternall content! But oh — ! Eternall did I say? Did you with your clamours raise me from my grave, to have my counsell? Did you in serious sadnesse take it then: proceed not in these dangerous and damnable courses, except ye have no soules, or know no God: remember the word *Eternall*: and be confident, that such works as you are now in hand with, cannot be finished in this world. Y'are content for the present to hear of the cruell slaughter of your innocent Countrey-men, and think your selves safe under



der the wings of your Sovereigne; but the more security, the more danger: Take heed ye be not couzen'd of your lives, as I was; remember the word *Eternall*, and make preparation for a better world, before ye leave this, that's the worse for ye, and grows weary of ye: Be accessary to no more blood, y'ave waded deep already, consider my condition, that am hurried (as in a whirl-wind) from one place to another, now I am in *York*, straight in *London*, by and by in *Ireland*, and in every place suffer variety of afflictions, according to my crimes: Here I am plagu'd for my bad Councells, there for my worse actions; in one place for my Ambition, in another for my luxurie; but every where for being accessary to this bel-lish Plot, of murdering Christians. In *York* I am much tormented, in *London* more, in *Ireland* most of all; where many times, as in a Theater, the bloody Tragedies I made way for in my life time, are presented to my view. The lamentable cries of my own Countrey-men inhumanely murdered, affright me on one side, and the damnable oathes and execrations of the perfidious Rebels terrifie me on the other. The high wayes and fields are strew'd with mangl'd Carcasses, some dead, o pittifull, some dying, o miserable, but many lame and wounded, lie gasping and groaning, expos'd to the lingring rage of cold and hunger, O intollerable! Sometimes I meet with hundreds of men, women, and children stark naked, running from one death to meet another, as rather trusting to the fury of frost and snow, then to the mercy of the insulting Enemy. These are no sooner out of my view, but as many more (betraid by promise of quarter) are rob'd and strip'd in my sight, by a crew of perjur'd villaines, that show they are incapable of mercy themselves, by denying mercy to Innocents that beg it. I have bin forc'd to behold with horror, as I am now to report with paine, the cruelty exercis'd upon Ministers by Monsters; some I have seen cut in pieces, some whipt, some hang'd up, cut down, quarter'd, and their mouthes stop'd with their members; others I have seen hang'd, and their flesh pull'd from their bones in the sight of their wives, and some tyed to trees, whil'st the basest of the rabble have ravished their wives and daughters before their faces, and then hang'd up their parents in the sight of their children.

I have seen men and women sex upon burning hot Gridirons, and others tortur'd by clapping hot Tongues to their hands and feet to make 'em discover their hidden Treasure,

Young virgins have been bound and ravished by the Rebels, whereof some have had their tongues cut out, that the cruelty might be conceal'd, and others been strip'd, and turn'd naked amongst the common Soldiers.

I have beheld young infants rosted upon spits before their Parents faces, whil'st

whilst they have been tyed in Chaires, and forc'd to be wofull spectators of their childrens inhumane tragedies, and expecters of their own: then the wife has bin stript, and forc'd in the sight of her husband, and at last the husband e's'd of the intollerable torment he suffered in (seeing all this) by being murdered.

I have beheld women with child rip'd up after they have been ravish'd and the children hang into the fire; some I have seen hang'd, and some dragg'd up and down the streets by the haire of the head; and I have seen children toss'd into the water with Pitchforkes, the braines of some dash'd against the posts; and others spatch'd out of their mothers Armes, and burn'd before their faces; amongst these, and thousands, the like barbarous cruelties, and murders, I have beheld some throwne upon dunghills with their guts half out, that have not been able with their wofull cries and lamentations to move so much pittie in the mercilesse murderers, as to put 'em out of their pain.

And what think ye now? are these commendable Actions? are these pleasant objects? is all this done for the grace of Christianity, or the glory of his Maestie! Was ever Religion sought, or bought with so much blood; or absolute Sovereignty with such infinite slaughter? And are ye not satisfied yet? not yet weary? not yet ashamed; d'ye suppose that ye have not yet made work enough for a Chronicle, that your children children will be amaz'd to read, and blush when they shall find in the Margent, that all this blood was spilt by the pernicious counsells of their graceles grand-fathers! Are the miseries of *Ireland* nothing, unlesse *England* smart in the same degree? O I am rack'd and tortur'd, poor *England* suffers in a farre higher nature, and is hardly sensible of it: Alas, in *Ireland* the Papists only kill the Protestants, the *Irish* murder the *English*, but heere the *English* kill the *English*, the Protestant murders the Protestant, there the greatest part of them that are kill'd, are women and children, heere the best men are pick'd out, and arm'd to kill one another.

This is your device *Digby*, your craft *Corrington*, your policie *Porter*; what the *Irish* Rebels, *English* Papists, and the Bishops cannot doe, to promote Popery, must be done by the Protestant himself; when this plot was first contriv'd in the Devils fencing-school, some of ye plaid your Master-prize there. But to what end have ye taken all this paines? where are your hopes (for all this) of working your wills, and advancing their Papall Monarchie? How much the neerer are you to the good you aime at, by doing all this mischief? O for shame give over, lay by your wicked resolutions, these courses will neither purchase happinesse heere, nor heaven hereafter. Hark how the Rebels rave, as if they were in hell already, you have

have undone 'em, their Liberties, Lands and Lives are all forfeited through your unhappy counsels, this is their clamour. Your own Countrey men the Papists are growne sensible now at length of your shamefull proceedings, and curse your plots and practises, d'ye not heare 'em? And the King whom you threatn'd to make Mightie by killing his Subjects, is brought into such streights by your stratagema, that hee dares not doe what hee ought, nor find fault with that hee likes not, what thinke ye of this, are yee not in a fine condition? and how will yee recover? your favourers suspect you, and your favourites hate you, what will become of you? O wretched men, why doe ye still trouble the world, that would be so glad to be rid of yee! ther's nothing in't but vanitie and villanie, and ye know ye must part with't shortly; the Courts of Kings cannot give perperuall protection to their unhappie inhabitants. I was great enough, and good enough to be a Courtier, and yet I fell in the height of my glorie. Come away. But let me not forget the Parliament, that remembers mee no question.

Noble Lords and Gentlemen, though it will seeme strange to the world that I should comply now, who have beene so averse in my life time, yet I cannot but acknowledge my thankfulnessse to you for freeing your Countrey of the danger my longer life would have made it lyable to. I confesse I would faine have liv'd still, that you might have perished; but as soone as yee had tooke off my head, my minde was alter'd. If the rest that are sicke of the same disease were cur'd i'the same manner, 't would be happie for *England*. My abode is very solitary, and I am inclin'd to Melancholly, pray send me some company: but in the meane-time that I may with the more ease beare my affliction, go forward still with courage in your admirable worke of preserving two distressed Kingdomes. Trust men as you know 'em, and relieve not all particular persons according to their wants, but their merits: for there are many pretend they have been robb'd by the Rebels, that are little better then the Rebels, that robb'd 'em, they make suit for maintenance, when they meane mischief; their malice is so great they cannot hide it. 'Tis strange we o'the other world, should know more then you doe in this: but I cannot stay now to make any further discovery, my houre limited is expir'd, hark, I am call'd, I come, I come.



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